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HEAVENLY ARCANA

VOL. VI

1907 Potch Edition

OF

SWEDENBORG'S WORKS

VOLS.

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

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Hotch Edition

VOL. VI

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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

VOLUME VI. OF THE ROTCH EDITION

TREATS OF

THE LORD'S HUMAN, HOW IT WAS MADE DIVINE, AS TO THE NATURAL, REPRESENTED BY JACOB. (n. 3245, 3490.)

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NOTE: The marginal figures in this edition indicate the subdivisions of the paragraphs arranged for the "Concordance to the Theological Writings of Emanuel Swedenborg by the Rev. John Faulkner Potts."

GENESIS.

CHAPTER TWENTY-FIFTH.

3228. This chapter treats of the sons of Abraham by Keturah, and also of the sons of Ishmael, whose names are given; after that it treats of Isaac and Rebekah, that Esau and Jacob were born to them, and finally that Esau sold his birthright to Jacob for a pottage of lentils. Every one may see that these subjects are of such a nature as to serve indeed for the church history of that time, but are of little value in respect to spiritual life, for the sake of which, nevertheless, the Word is given. What does it benefit a man to know who were the sons of Abraham by Keturah, and who were the sons of Ishmael? and that Esau, weary with the hunting, craved the pottage of lentils, and Jacob shrewdly procured by means of it the birthright for himself? And so in the following chapter, where it is said that the herdmen of Abimelech quarrelled with the herdmen of Isaac concerning the wells they had dug, in about the same way as they had previously contended with the herdmen of Abraham (chap. xxi.). Moreover, in some places there are mere lists of names, as of the posterity of Esau (chap. xxvi.); and so in other chapters. So far as these are historical, there is so little of the Divine in them that you can in no wise say that that Word was, as to every expression, even to every jot, Divinely inspired, that is, sent down from

the Lord through heaven to the man who wrote it; for what has been sent down from the Lord is Divine in all things and each. Thus it is not Divine as to historical things, since these are the transactions of men, unless from things contained deeply hidden in the histories, one and all of which treat of the Lord and His Kingdom. The histories of the Word are unlike all other histories that ever were written, in that they contain such things.

3229. If the Word was the Word as to its historical contents alone, that is, as to its external or literal sense, then all the historical matters which are in it would be holy; and, what is more, many persons there mentioned would be regarded as holy, and the result would be, as has been the case with many, that they would be worshipped as gods because they are treated of in the holiest of writings; for example, those who are called fathers, namely, Abraham, Isaac, and Jacob, and after them the fathers of the tribes, the twelve sons of Jacob, and later David and many others; when nevertheless, all these were men, and some of them men with little regard for Divine worship; and I am able to testify that they enjoy nothing above the common lot of humanity, and also that they are quite unknown in the heavens. But, by the Divine mercy of the Lord, more will be said elsewhere concerning them and their lot in the other life. From all this it may be clearly evident that the external or literal sense is the Word only from the internal or spiritual sense which is in it, and from which it is.

CHAPTER XXV.

1. And Abraham added, and took a wife, and her name was Keturah.

2. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.

5. And Abraham gave all that he had unto Isaac.

6. And to the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east.

7. And these are the days of the years of the life of Abraham, which he lived, a hundred years, and seventy years, and five years.

8. And Abraham expired and died in a good old age, old and full, and was gathered to his people.

9. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10. The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11. And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.

* * * * * * * * *

12. And these are the nativities of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13. And these are the names of the sons of Ishmael, by their names, according to their nativities: the first-born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam;

14. And Mishma, and Dumah, and Massa;

15. Hadar, and Tema, Jetur, Naphish, and Kedemah:

16. These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples.

17. And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years: and he expired and died, and was gathered unto his people.

18. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: he abode over against all his brethren.

* * * * * * * * *

19. And these are the nativities of Isaac, the son of Abraham: Abraham begat Isaac.

20. And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself to wife.

21. And Isaac entreated Jehovah for his wife, because she was barren, and Jehovah was entreated of him, and Rebekah his wife conceived.

22. And the sons struggled together within her; and she said, If so, for what is this, I? And she went to inquire of Jehovah.

23. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger.

24. And her days were fulfilled to bring forth, and behold there were twins in her womb.

25. And the first came forth red all over like a hairy garment, and they called his name Esau.

26. And after that came forth his brother, and his hand had hold on Esau's heel, and he called his name Jacob: and Isaac was sixty years old when she bare them.

* * * * * * * *

27. And the boys grew up: and Esau was a man knowing in hunting, a man of the field; and Jacob was an upright man, dwelling in tents.

28. And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob.

29. And Jacob boiled pottage, and Esau came from the field, and he was faint.

30. And Esau said to Jacob, Let me sup, I pray, of the red, this red, for I am faint; therefore he called his name Edom.

31. And Jacob said, Sell me as this day thy birthright.

32. And Esau said, Behold, I am going to die, and what profit is this birthright to me?

33. And Jacob said, Swear to me as this day, and he sware unto him, and he sold his birthright unto Jacob.

34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way; and Esau despised the birthright.

CONTENTS.

3230. In the internal sense, this chapter treats First, of the spiritual kingdom of the Lord, and its derivations — verses 1–4. That it was separated from the celestial kingdom of the Lord — verses 5, 6. That the representative of the Lord by Abraham was ended — verses 7, 8. And that the representative of the Lord by Isaac and Ishmael began — verses 9–11.

3231. Secondly, the spiritual church, which is represented by Ishmael, together with its derivations, is treated of — verses 12–18.

3232. Thirdly, the conception and birth of the Divine natural are treated of, as to good, which is meant by Esau, and as to truth, which is meant by Jacob — verses 19–25.

3233. Fourthly, the priority of good and of truth in the church is treated of — verses 26–34.

INTERNAL SENSE.

3234. Verse 1. *And Abraham added, and took a wife, and her name was Keturah.* "And Abraham added, and took a wife" signifies another state of the Lord, which Abraham represents; Abraham and Sarah represented the Lord as to the Divine celestial, Abraham and Keturah represented the Lord as to the Divine spiritual; thus Abraham here represents the Lord as to Divine good spiritual, and his wife as to the Divine truth adjoined to that good; "and her name was Keturah" signifies the essence of this Divine truth.

3235. *And Abraham added, and took a wife.* That this signifies another state of the Lord, which Abraham represents, and that Abraham and Sarah represented the Lord as to the Divine celestial, and Abraham and Keturah as to the Divine spiritual, is evident from those things which have hitherto been said and shown concerning Abraham and Sarah, his wife, and from those things which are here related concerning Abraham and Keturah. But since it is said that Abraham here represents another state of the Lord, and that Abraham and Sarah represented the Lord as to the Divine celestial, but Abraham and Keturah the Lord as to the Divine spiritual, it should be known what the Divine
2 celestial is and what the Divine spiritual. The Divine celestial and the Divine spiritual are such in respect to those who receive the Divine of the Lord, for the Lord appears to every one according to the nature of him who receives, as may be evident from what has been said above (n. 1838, 1861), and is clearly manifest from this, that the Lord appears in one way to the celestial, but in another to the spiritual; for to the celestial He appears as a sun, but to the spiritual as a moon (n. 1529–1531, 1838). The Lord appears to the celestial as a sun, because they are in celestial love, that is, in love to the Lord; but to the spir-

itual as a moon, because they are in spiritual love, that is, in charity toward the neighbor. The difference is like that between the light of the sun in the daytime and the light of the moon at night, also like the difference between the heat of the one and the heat of the other, from which springs vegetation. This is what is meant in the first chapter of Genesis, by these words — *And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night* (verse 16). The kingdom of the 3
Lord as a whole is both celestial and spiritual, that is, it consists of those who are celestial and of those who are spiritual. And it is because the Divine of the Lord appears to the celestial as celestial, and to the spiritual as spiritual, that it is here said that Abraham and Sarah represented the Lord as to the Divine celestial, and Abraham and Keturah represented Him as to the Divine spiritual. But because it is known to scarcely any one what the celestial is and what the spiritual, as also who the celestial and spiritual are, see what has already been said and shown concerning them, namely — what the celestial is, and what the spiritual (n. 1155, 1577, 1824, 2048, 2184, 2227, 2507); who are celestial and who are spiritual (n. 2088, 2669, 2708, 2715); that the celestial man is a likeness of the Lord and does good from love, and the spiritual man is an image of the Lord and does good from faith (n. 50–52, 1013); that the celestial perceive truth from good, and that they never reason concerning truth (n. 202, 337, 607, 895, 1121, 2715); that in the celestial man good is implanted in his voluntary part, but in the spiritual man it is implanted in his intellectual part, and that in this part a new will is created in those who are spiritual (n. 863, 875, 895, 897, 927, 1023, 1043, 1044, 2256); that the celestial from good itself see indefinite things, but that the spiritual, because they reason whether a thing is so, cannot come to the first boundary of the light of the celestial (n. 2718); that the spiritual are in relative obscurity (n. 1043, 2708, 2715).

That the Lord came into the world that He might save the spiritual (n. 2661, 2716, 2833, 2834).

3236. That Abraham here represents the Lord as to Divine good spiritual, and his wife as to the Divine truth adjoined to that good, may be evident from what has been said before concerning husbands and wives, namely, that the husband represents good and the wife truth — as Abraham and Sarah heretofore (n. 1468, 1901, 2063, 2065, 2172, 2173, 2198, 2904), and as Isaac and Rebekah in the preceding chapter (n. 3077). The husband represents good, and the wife truth, for the reason that the church is compared to a marriage, and also is the marriage of good and truth. Good is what the husband represents, because it is in the first place, but truth is what the wife represents, because it is in the second place; therefore also in the Word the Lord is called a bridegroom, a man (*vir*), a husband, and the church is called a bride, a woman, a wife.

2 What spiritual good is, and the spiritual truth adjoined to that good, may be evident from the passages cited immediately above (n. 3235). Spiritual good in man is in general what is called the good of faith, and this is no other than charity toward the neighbor; but in order that it may be charity, it must come from a new will with which the spiritual man is gifted by the Lord. The spiritual truth adjoined to that good is what is called the truth of faith, and this is no other than what regards charity first as the end for the sake of which it exists, and afterward as the principle from which it proceeds; but in order that it may be the truth of faith to the spiritual man, or faith, it must come from a new understanding with which he is gifted by the Lord; and the new understanding must have its light from the new will.

3237. *And her name was Keturah.* That this signifies the essence of this Divine truth, is evident from the signification of name, as being quality, and of calling by name, as being to know of what quality one is (see n. 144, 145,

1754, 1896, 2009). But, since not quality but *esse* is predicated of the Lord, here by name is signified essence, and indeed the essence of the Divine truth, which is signified here by "her," namely the woman's. That here the woman is the Divine truth, may be seen immediately above (n. 3236). From this it is evident what Keturah in general involves.

3238. Verses 2–4. *And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the sons of Keturah.* "And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah" represents general classes of the spiritual kingdom of the Lord in the heavens and on the earth. "And Jokshan begat Sheba and Dedan" signifies derivations from the first class. "And the sons of Dedan were Asshurim, and Letushim, and Leummim" signifies derivations from the second class. "And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah" signifies derivations from the third class. "All these were the sons of Keturah" signifies as to doctrinals and worships derived from them.

3239. *And she bare to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.* That these represent general classes of the spiritual kingdom of the Lord in the heavens and on the earth, cannot so well appear from the Word, because none of these men are elsewhere mentioned, with the exception of Midian, of whom something will be said hereafter. Nevertheless, it may appear from this, that all persons who are named in the Word represent something — as may be sufficiently evident from all those which have been mentioned hitherto, from the first chapter of Genesis. That names, as well of persons as of kingdoms and provinces and cities, in the inter-

nal sense of the Word signify things, may be seen above (n. 768, 1224, 1264, 1876, 1888), and in many other places where this is particularly confirmed from the Word. The reason why none of these but Midian are mentioned elsewhere in the Word, is that they are of the sons of the east, who are frequently mentioned in the Word. That in general the sons of the east signify those who are of the spiritual kingdom of the Lord, may be seen below (at verse 6 2 of this chapter). That these sons of Abraham by Keturah represent this, is evident from this, that Abraham and Keturah represent the Lord as to the Divine spiritual, namely, Abraham the Lord as to Divine good spiritual, Keturah as to the Divine truth spiritual conjoined with that good — of which see just above (n. 3235, 3236). From this it follows that their sons represent general classes [or lots] of the kingdom which is from the Divine spiritual of the Lord. They are called general classes [or lots] because the kingdom of the Lord is represented by land, which is distributed by lots among those to whom it is given to be possessed as an inheritance, just as the land of Canaan was allotted to the sons of Israel. There are in general twelve classes, for by twelve are signified all the things of charity and of faith from it, which are of the kingdom of the Lord — of which see below (at verse 16); but here there are six, thus one half the number; but the half of a number signifies the same as the whole, for where a like thing is involved, multiplication and division do not vary the thing itself as to what is essential.

3240. *And Jokshan begat Sheba and Dedan.* That this signifies derivations from the first class, is evident from the representation of Jokshan and of his sons Sheba and Dedan, of whom something will be said in what follows. Because here they are mere names, and states and derivations of the spiritual church of the Lord are signified by them, the nature of such states and derivations in general must be told. The celestial church differs from the spirit-

ual church in this, that those who are of the celestial church, and are called celestial, are in love, that is, in its good and truth; but those who are of the spiritual church, and are called spiritual, are in faith, that is, in its good and truth. The good which the celestial have is of love to the Lord, and their truth is of love to the neighbor; but the good which the spiritual have is of charity to the neighbor, while their truth is of faith, so far as this is doctrine concerning charity. From this it may be evident that the spiritual kingdom of the Lord, as well as His celestial kingdom, has good and truth, but with much difference. It should be known moreover that they who are in each 2
kingdom are distinguished among themselves by good and truth, for the reason that there are some who are more in good and others who are more in truth. From this, then, come the derivations, that is, derivations of good and derivations of truth. Derivations of good in the spiritual kingdom of the Lord are what are represented by the sons of Jokshan, named in this verse; but derivations of truth in that kingdom are what are represented by the sons of Midian, named in the following verse. Now, since there are two classes of the spiritual, those who are more in good and those who are more in truth, they have therefore two kinds of teachings, namely, teachings of charity and teachings of faith — teachings of charity for those who are in the good of faith and are here signified by the sons of Jokshan, but teachings of faith for those who are in the truth of faith and are signified by the sons of Midian. Sheba and Dedan are those who constitute the first class, 3
that is, those who in the spiritual kingdom of the Lord are in the good of faith, and who have teachings of charity. From this it follows that by Sheba and Dedan are signified knowledges of celestial things, or what is the same, those who are in knowledges of celestial things, that is, who are in teachings of charity; for teachings are knowledges, and the celestial of the spiritual man is of charity. That Sheba

and Dedan have this signification was shown in Part First (n. 117, 1168, 1171, 1172); but there Sheba and Dedan are the great-grandsons of Ham, and are called sons of Raamah; but it is to be known that there were no such persons as Ham and Japheth and Shem, but that those who after the flood belonged to the church called Noah were distinguished as to goods and truths into three classes, and these were the names given to the classes (n. 736, 1062, 1065, 1140, 1141, 1162, and in other places). Nevertheless there were nations that were so called, but these nations were descended from others, as it is here plainly said that Sheba and Dedan were descended from Jokshan, the son
4 of Abraham by Keturah. That Sheba signifies those who are in the knowledges of celestial things, thus who are in the good of faith, is evident from those passages which were cited above (n. 117, 1171); and that Dedan has a similar signification is also evident from the passages cited (n. 1172), and further from the following — in Isaiah: *The prophecy concerning Arabia: in the forest in Arabia shall ye spend the night, ye troops of Dedan; bring ye waters to meet him that is thirsty, ye inhabitants of the land of Tema, with the bread thereof meet him that wandereth, for they shall wander before swords, before a drawn sword* (xxi. 13–15). Spending the night in the forest signifies being desolated as to good; for by Arabia those are meant who are in celestial things, that is, who are in the good of faith, and spending the night there in the forest is being no longer in things that are good, from which comes desolation, which is also described by wandering before swords, before a drawn sword. Celestial things, that is, the good things of faith, or what is the same, the works of charity, in which they are, are signified by bringing waters to meet him that
5 is thirsty, and meeting with bread him that wandereth. In Jeremiah: *I took the cup from the hand of Jehovah, and made all the nations to drink unto whom Jehovah sent me: Jerusalem, and the cities of Judah, and her kings and her*

princes, to give them up to desolation . . . Pharaoh, King of Egypt, and his servants, and his princes, and all his people . . . and all the kings of Tyre, and all the kings of Zidon . . . Dedan, and Tema, and Buz, and all that are clipped at the corner [*of the beard*] *. . . all the kings of Zimri, and all the kings of Elam, and all the kings of Media, and all the kings of the north* (xxv. 17–19, 22, 23, 25, 26). In this passage also the desolation of the spiritual church is treated of, the different classes of which church are enumerated in order, and are signified by Jerusalem, the cities of Judah, Egypt, Tyre, Zidon, Dedan, Tema, Buz, Zimri, Elam, Media. In Ezekiel: *Sheba and Dedan,* 6 *and the merchants of Tarshish, and all the young lions thereof shall say to thee, Art thou come to take the spoil? hast thou assembled thy company to take the prey? to carry away silver and gold, to take away cattle and goods, to take great spoil?* (xxxviii. 13.) In this passage Gog is treated of, by whom is signified external worship separate from internal, which is idolatrous (n. 1151): Sheba and Dedan represent the internal things of worship, namely, the good things of faith; Tarshish represents a corresponding external worship; the silver, gold, cattle, goods, spoil, which Gog, or the external of worship separate from the internal, wishes to take away, are the knowledges of what is good and what is true, for which they fight, and which those defend who are signified by Sheba and Dedan; wherefore they are called young lions. Sheba properly stands for those who are in knowledges of good, Dedan for those who are in knowledges of truth from good.

3241. *And the sons of Dedan were Asshurim, and Letushim, and Leummim.* That this signifies derivations from a second class may be evident from the representation of Dedan, as those who are in the good of faith, properly those who are in the truth of faith from good (n. 3240, at the end). That the derivations are from a second class is manifest. By these three sons of Dedan the truths of faith

from good are especially signified; but what is signified by each, may indeed be told, but cannot be established by other passages from the Word, since the names are not
2 mentioned elsewhere. In the kingdom of the Lord there are innumerable varieties as to goods and truths, and yet of those innumerable varieties one heaven is constituted; for the varieties are so many that one society is never exactly like another, that is, is never in the same good and truth (n. 684, 685, 690). The one heaven is constituted of the many differing elements so disposed by the Lord that they agree, the agreement or harmony of the many being imparted by the Lord, by means of all referring themselves to Him (n. 551). The case is the same as with the organs, members, and viscera of the body, not one of which is exactly like another. They are all different and still make a one, and this indeed by reason of their all referring themselves to one soul, and through this to heaven, and thus to the Lord; for everything that is unconnected with the Lord is nothing. Thence it may be evident that the differences of truth and of good are innumerable in species; but their genera, and these the most general, which are spiritual churches, are signified by these sons and
3 grandsons of Abraham. They who are of the spiritual church, since they have no perception, as those have who are of the celestial church, of what is good and true, but acknowledge as truths the things they have learned, are on that account continually in dispute concerning them, reasoning whether a thing is true, and each one abides in that teaching, and calls it true, which is of his own church; from this come so many differences. Moreover, very many form their conclusions concerning things good and true from appearances and fallacies, one in one way, another in another, but none from any perception; they do not even know what perception is. Since their understanding is thus in obscurity as to the goods and truths of faith, it is not surprising that dissensions should arise concerning the

most essential of all the things of faith, namely, concerning the Divine, the Human, and the Holy Proceeding of the Lord. The celestial perceive that they are not Three, but One; but the spiritual abide in the idea of Three, although they are willing to think that they are One. When, therefore, there are dissensions concerning that which is the most essential, it may be evident that the varieties and differences of doctrinals are innumerable, from which it may be known whence are the derivations which are signified by those who are here named. But, although there are so many varieties and differences of doctrinals, or so many derivations, still together they form one church, when all acknowledge charity for the essential of the church, or what is the same, when they regard life as the end of doctrine, that is, when they inquire how the man of the church lives, and not so much what his sentiments are, for every one in the other life receives from the Lord a lot according to his good of life, not according to his truth of doctrine separated from the good of life.

3242. *And the sons of Midian: Ephah, and Epher, and Hanoch, and Abida, and Eldaah.* That this signifies derivations from a third class may be evident from the representation of Midian, as those who are in the truth of faith (concerning which below); and when those who are in the truth of faith are Midian, it follows that his sons are derivations therefrom. With those who are in the truth of faith the case is this: no one is admitted into the kingdom of the Lord unless he is in the good of faith, for the good of faith is of life, and the life of faith remains, but not the doctrine of faith, except so far as this makes one with the life; still, however, they who are in the truth of faith, that is, who profess faith and call it essential, because they have so learned, and nevertheless are still in the good of life — that is, who are Christians in heart and not in profession only — are in the spiritual kingdom of the Lord. For any one may easily be persuaded that faith is

the essential, when he has been so taught by his instructors and has imbibed this opinion in his boyhood, and because they who are reputed most learned and the heads of the church say so, some of whom are afraid to speak of the good of life, because their life condemns them; moreover, also, because what is of faith flows in perceptibly, but not
2 so what is of charity. Those therefore who are in the truth of faith and still in the good of life, are they who are called Midian, but the truths according to which they live are the sons of Midian; and as those who are in the truth of faith conjoined to its good are Midian, so also in the opposite sense are those who are in falsity from not having the good of life — as may be evident from the following passages. In Isaiah: *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, they all shall come from Sheba; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah* (lx. 6) — where the spiritual kingdom of the Lord is treated of. The dromedaries of Midian and Ephah represent doctrinal teachings; teachings of good are gold, teachings of truth are frankincense, both are the praises of Jehovah; hence also it is manifest what Ephah signifies. That by the Midianites who drew Joseph out of the pit, and sold him to the Ishmaelites, and into Egypt to Potiphar (Gen. xxxvii. 28, 36), are signified those who are in the truth of simple good, will be seen, by the Divine mercy of the Lord, in
3 the explication of those verses hereafter. That by Midian are also signified those who are in falsity because they have not the goods of life, may be evident from what is said concerning Midian in Moses — namely, that *The elders of Moab and the elders of Midian, with the rewards of divination in their hand, went to Balaam, and spake to him the words of Balak* (Num. xxii. 4, 7, and following verses). Moab in a good sense stands for those who are in natural good and suffer themselves to be easily seduced, but in the opposite sense, for those who adulterate what is good (n.

2468). Midian in a good sense stands for those who are in the truth of simple good, as was said, and thus allow themselves to be easily persuaded; in the opposite sense, as here, for those who falsify truths. Falsifications are signified by the rewards of divination in their hand, and deeds from falsities by their sending to Balaam against the sons of Israel, who are the goods and thence truths of faith. The like was signified by the whoredoms of the sons of 4
Israel with the women of the Midianites, on account of which a plague was sent, which was stayed by Phinehas thrusting his spear through the Midianitish woman and the man of Israel in the tent of sin (Num. xxv. 6–8); for by whoredoms the falsifications of truth were represented (n. 2466, 2729). And because falsifications of truth are what in the internal sense are signified by whoredoms, therefore, by command, twelve thousand of the sons of Israel smote the Midianites, slew their kings, and every male, and the women whom they had led captive that had known a man, and divided the spoil among themselves (Num. xxv. 16, 17; xxxi. 1 to the end). That there were twelve thousand was because twelve signified all things of faith (n. 577, 2089, 2129, 2130) by which falsities are destroyed; the kings whom they killed are falsities, also every male; the women that had known a man are affections of the false; the spoil, as gold, silver, cattle, are the truths which were falsified. Hence it is plain that each and all of the things there mentioned are representative of the punishment and destruction of what is false by truths. It 5
is similar in regard to what is said of the Midianites in the Book of Judges, namely, that the sons of Israel, because they did evil in the eyes of Jehovah, were given into the hand of Midian seven years; and that the sons of Israel, by reason of Midian, made to themselves caves in the mountains, and dens, and fortified places; and when Israel had sown, that Midian and Amalek and the sons of the east came up and spoiled the produce of their land; and

afterward that they were delivered by Gideon with three hundred men, who lapped water with the tongue as a dog, and that those were sent home who bowed upon the knees and drank, besides other particulars (chapters vi. vii. viii.). Here also the things mentioned each and all are representative of the falsification of truth, and of punishment on that account, even to their being destroyed by such things as are signified by lapping water with the tongue as a dog; but what each particular signifies in the internal sense it would take too long to explain here. By the Divine mercy of the Lord it will be told in its place. In Habakkuk: *He beheld, and drove asunder the nations; and the eternal mountains were scattered, the everlasting hills did bow. . . . I saw the tents of Cushan in affliction, the curtains of the land of Midian did tremble* (iii. 6, 7) — where the advent of the Lord is treated of. The tents of Cushan stand for a religion from evil; the curtains of the land of Midian for a religion from falsity.

3243. *All these were the sons of Keturah.* That this signifies as to doctrinal teachings and worship derived therefrom, may be evident from the signification of sons, as truths and doctrinal teachings (n. 489, 491, 533, 1147, 2623); and from the representation of Keturah, as Divine truth spiritual conjoined to Divine good spiritual (n. 3236, 3237), thus those things which are of the spiritual kingdom of the Lord; and because the worship of this kingdom is according to doctrinal teachings, it follows that the sons of Keturah are doctrinal teachings, and also worship therefrom.

3244. Verses 5, 6. *And Abraham gave all that he had unto Isaac. And to the sons of the concubines, which Abraham had, Abraham gave gifts; and he sent them away from Isaac his son, while he was yet living, eastward to the land of the east.* "And Abraham gave all that he had unto Isaac" signifies in the supreme sense all Divine things in the Divine rational; in a respective sense the celestial things

of love in the celestial kingdom of the Lord. "And to the sons of the concubines, which Abraham had, Abraham gave gifts" signifies those who are spiritual adopted by the Divine Human of the Lord, that they have lots in His spiritual kingdom; "and he sent them away from Isaac his son" signifies the distinction and separation of the spiritual from the celestial; "while he was yet living" signifies to whom he could give life; "eastward to the land of the east" signifies to the good of faith.

3245. *And Abraham gave all that he had unto Isaac.* That this signifies in the supreme sense all Divine things in the Divine rational, and in a respective sense the celestial things of love in the celestial kingdom of the Lord, is evident from the representation of Abraham, as the Lord as to the Divine Itself — concerning which see above — and from the representation of Isaac, as the Lord as to the Divine rational — concerning which also see above; and because the Lord in the internal sense is both Abraham and Isaac, and the Lord from His Divine made His rational Divine, that Abraham gave all that he had unto Isaac signifies all Divine things in the Divine rational. The things which precede and those which follow have respect to this, that in the rational of the Lord all things were made Divine. For in the internal sense, where Abraham, Isaac, and Jacob are treated of, the subject is the Human of the Lord, how it was made Divine. There are two things which properly 2 constitute the Human, namely, the rational and the natural; the rational of the Lord was represented by Isaac, but His natural by Jacob; the Lord made each Divine; how He made the rational Divine is contained in what was said of Isaac, but how He made the natural Divine is contained in what is said of Jacob in what follows. But this, the natural, could not be made Divine before the rational was made Divine, for by means of the latter the former was made so; hence therefore it is, that by those words are signified all Divine things in the Divine rational. Moreover, all and 3

each of the things which in the internal sense treat of the Lord, also treat of His kingdom and church, for the reason that the Divine of the Lord makes His kingdom. Therefore where the Lord is treated of His kingdom is treated of also (n. 1965); but the internal sense concerning the Lord is the supreme sense, while the internal sense concerning His kingdom is the respective sense. The respective sense of these words, that Abraham gave all to Isaac, is that the celestial things of love are given to the celestial kingdom of the Lord. For by Isaac in the respective sense is signified the celestial kingdom, inasmuch as by the rest of Abraham's sons, that is, those whom he had by Keturah, is signified the spiritual kingdom of the Lord — as shown above. The same is signified also by Ishmael, of whom hereafter.

3246. *And to the sons of the concubines, which Abraham had, Abraham gave gifts.* That this signifies the spiritual adopted by the Divine Human of the Lord, that they had lots in His spiritual kingdom, is evident from the signification of the sons of the concubines, as denoting those who are spiritual — of whom in what follows; from the representation of Abraham here, as the Divine Human of the Lord — so that by the words, "which Abraham had," is signified that they, namely, the spiritual, were adopted by the Divine Human of the Lord; and from the signification of the gifts which Abraham gave them, as lots in the spiritual
2 kingdom of the Lord. From what has already been shown in several places (as n. 3235, and elsewhere) concerning those who constitute the spiritual kingdom of the Lord and are called spiritual, it may be evident that they are not sons born of the marriage itself of good and truth, but of a certain covenant not so marriage-like; they are indeed from the same father, but not from the same mother, that is, they are from the same Divine good, but not from the same Divine truth. For the celestial, because they are from the very marriage of good and truth, have good and

thence truth; wherefore they never inquire what is true, but perceive it from good; and they have no talk about truth beyond affirming that it is so — according to what the Lord teaches in Matthew: *Let your speech be, Yea, yea; Nay, nay: whatsoever is more than this is of evil* (v. 37); but the spiritual, because they are from a covenant not so marriage-like, do not know what truth is from any perception, but call that true which has been told them to be true by parents and masters. Wherefore, in them there is not the marriage of good and truth; but still the truth which they thus believe is adopted by the Lord for truth, when they are in the good of life (concerning this see n. 1832). Therefore it is that those who are spiritual are here called the sons of the concubines, and by them are meant all the sons of Keturah hitherto enumerated, and also the sons of Hagar, who will be named immediately below, from the 12th to the 18th verse. In former times, that both the 3
celestial and the spiritual might be represented in marriages, it was permissible for a man, besides a wife, to have also a concubine; such concubine was given to the husband by the wife, and then she was called his woman, or was said to be given to him for a woman, as when Hagar the Egyptian was given to Abraham by Sarah (Gen. xvi. 3); when Bilhah the handmaid was given by Rachel to Jacob (Gen. xxx. 4), and the handmaid Zilpah to Jacob by Leah (Gen. xxx. 9). They are there called women, but elsewhere they are called concubines, as Hagar the Egyptian in this verse, and Bilhah in Genesis xxxv. 22, also Keturah herself in 1 Chronicles i. 32. That those ancients had concubines be- 4
sides the wife, as was the case not only with Abraham and Jacob, but also with their descendants, as Gideon (Judges viii. 31), Saul (2 Sam. iii. 7), David (2 Sam. v. 13; xv. 16), and Solomon (1 Kings xi. 3), was from permission, for the sake of representation, namely, of the celestial church by a wife, and of the spiritual church by a concubine: this was of permission because they were such that they had no

marriage love, neither was marriage to them marriage, but only carnal coupling for the sake of procreating offspring. To such there might be permissions without injury to marriage love and the covenant therefrom; but in no wise to those who are in good and truth, and who are or can become internal men; for as soon as man is in good and truth, and in things internal, such things cease. For this reason it is not allowable for Christians, as it was for the Jews, to take to themselves a concubine with a wife, and this is adultery. That the spiritual were adopted by the Divine Human of the Lord, may be seen from what has been said and shown before on the same subject (n. 2661, 2716, 2833, 2834).

3247. *And he sent them away from Isaac his son.* That this signifies the distinction and separation of those who are spiritual from those who are celestial, may be evident from what has just now been said above, namely, that the sons of Abraham by Keturah and by Hagar the Egyptian who are called the sons of the concubines, represent the spiritual, and that Isaac, in the respective sense, represents the celestial (n. 3245), and that they were separated.

3248. *While he was yet living.* That this signifies to whom he could give life, is evident from the signification of while he was yet living, or while he yet might live, as giving life; for by Abraham the Lord is here represented as to the Divine human. That the spiritual have life from the Divine human of the Lord may be seen above (n. 2661, 2716, 2833, 2834). When their life is from that source the Lord is said to live in them, even in common speech. Hence it is that by while Abraham was yet living, in the internal sense, is signified giving life. Life is given to those who are spiritual by the good of faith, which is meant by the words which now follow.

3249. *Eastward to the land of the east.* That this signifies to the good of faith, is evident from the signification of the east and the land of the east, which will be treated

of in what follows. The good of faith which is signified by the land of the east, is no other than what in the Word is called charity to the neighbor; and charity to the neighbor is nothing else than a life according to the precepts of the Lord. That by the land of the east this is signified, may be seen above (n. 1250); therefore they who were in the inward knowledges of the good of faith were called sons of the east. The land of the sons of the east was Aram or Syria. That Aram or Syria represents the knowledges of good, may be seen above (n. 1232, 1234); and that Aram Naharaim, or Syria of rivers, represents the knowledges of truth (n. 3051). And since by the Syrians or sons of the east were signified those who were in the knowledges of good and truth, they in distinction from others were called wise — as in the First Book of Kings where it is said of Solomon, *The wisdom of Solomon was multiplied above the wisdom of all the sons of the east* (iv. 30); and as in Matthew, where it is said of those who came to Jesus when he was born, *Wise men from the east came to Jerusalem, saying, Where is the king of the Jews that is born? for we saw His star in the east, and are come to worship Him* (ii. 1, 2). For in Syria were the last remains 2
of the Ancient Church, wherefore in that land the knowledges of good and truth were still preserved, as may also be seen from Balaam, who not only adored Jehovah, but also prophesied concerning the Lord and called Him "The Star out of Jacob, and the sceptre out of Israel" (Num. xxiv. 17). That Balaam was of the sons of the east in Syria is manifest, for he says it of himself when he utters the declaration, *From Syria hath Balak brought me, the king of Moab, from the mountains of the east* (Num. xxxiii. 7). That it was Aram or Syria where the sons of the east dwelt may be evident from this, that when Jacob went into Syria, he is said to have gone to *the land of the sons of the east* (Gen. xxix. 1).

3250. Verses 7–10. *And these are the days of the years*

of the life of Abraham, which he lived, a hundred years, and seventy years, and five years. And Abraham expired and died in a good old age, old and full, and was gathered to his people. And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; the field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. "And these are the days of the years of the life of Abraham, which he lived" signifies a state representative of the Lord as to the Divine Itself, by Abraham; "a hundred years, and seventy years, and five years" signifies the things that belong to this state. "And Abraham expired and died" signifies the end of the representation by Abraham; "in a good old age, old and full" signifies a new state of representation; "and was gathered to his people" signifies that these things were concerning Abraham. "And Isaac and Ishmael his sons buried him" signifies that the representative of the Lord was now taken up by Isaac and Ishmael; "in the cave of Machpelah" signifies resurrection as to truth; "in the field of Ephron the son of Zohar the Hittite, which is before Mamre" signifies as to good; it also signifies the spiritual, as above, who receive truth and good from the Divine Human of the Lord, and are saved; "the field which Abraham purchased of the sons of Heth" signifies the spiritual kingdom of the Lord therefrom; "there was Abraham buried, and Sarah his wife" signifies resuscitation.

3251. *And these are the days of the years of the life of Abraham, which he lived.* That this signifies a state representative of the Lord as to the Divine Itself, by Abraham, is evident from the signification of days and years, as states (n. 23, 487, 488, 493, 893, 2788); and from the signification here of life, as also states (n. 2904), and here representative states which are by Abraham; for all his life, such as it is described in the Word, and the end of which is now treated of, was representative. That Abraham represented

the Lord as to the Divine Itself, has been shown in the explications above. In order that he might represent, he was called by the name Abraham, the letter *h* being inserted, which was taken from the name of Jehovah (n. 2010). Abraham represented both the Divine Itself, which is called Father, and the Divine Human, which is called Son, thus the Lord as to both, but the Divine Human which is from eternity, from which existed the human born in time, and to which the Lord brought this back when He glorified it. This representation of the Lord is by Abraham.

3252. *A hundred years, and seventy years, and five years.* That this signifies the things that belong to this state, may be evident from this, that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 1963, 1988, 2075, 2252), and thus this number, which signifies the things that are of the state now treated of. While the mind is only in what is historical, it appears as if numbers, like these of the years of the age of Abraham, did not involve any interior sense; but still that they do involve such a sense is plain from all that has been shown above concerning numbers, and may be evident from this, that in number, simply as number, there is nothing holy, when yet the least of all the things in the Word is holy.

3253. *And Abraham expired and died.* That this signifies the end of the representation by Abraham, is evident from the signification of expiring and dying, as ceasing or having an end (n. 494) — here the end of representation. For nothing of Abraham's life which is described in the Word, has reference to Abraham, except only in the historical sense, but everything has reference to the Lord and His kingdom; wherefore, when it is said of Abraham that he expired and died, it cannot signify in the Word — that is, in its genuine sense — anything else than that the state representative of the Lord by Abraham had an end.

3254. *In a good old age, old and full.* That this signifies a new state of representation, is evident from the signi-

fication of old age in the internal sense, as putting off what is old and putting on what is new (see n. 1854, 2198, 3016). The reason why what is new, or a new state, is signified by old age in the internal sense, is that with angels, for whom is the internal sense of the Word, there is no idea of time, thus no idea of such things as are of time — as of the ages of man, namely, infancy, childhood, youth, adult age, and old age. But instead of all these they have an idea of states, as instead of the time of infancy they have an idea of the state of innocence, instead of the time of childhood and youth they have an idea of the state of the affection for good and truth, instead of adult age an idea of the state of intelligence, and instead of old age an idea of the state of wisdom (n. 3183); and since man then passes from the things of time, to those that are of a life without time, and thus puts on a new state, by old age is signified what is new, and in this case a new representative, because it is of this with Abraham that old age is predicated, and also that it was old and full, as may be evident from what has been said just above.

3255. *And was gathered to his people.* That this signifies that these things were concerning Abraham, is evident from the signification of being gathered to his people, as being no longer the subject; for being gathered to his people is going away from those among whom he has been hitherto, and passing to his own; thus in the present case being no longer a representative. It was a custom with the ancients, when any one died, to say that he was gathered to his fathers or to his people, and they understood by this form of expression that he actually went to his parents, relations, and kinsfolk in the other life. They derived this form of speech from the most ancient people, who were celestial men, for they while living on earth were at the same time with angels in heaven, and thus knew how it is — namely, that all who are in the same good meet and are together in the other life, and likewise all who are in the

same truth. Of the former they said that they were gathered to their fathers, but of the latter that they were gathered to their people; for with them fathers signified goods (n. 2803), and people signified truths (n. 1259, 1260). They also who were of the Most Ancient Church, because they were in similar good, dwell together in heaven (n. 1115); and likewise many of those who were of the Ancient Church, and were in similar truth, dwell by themselves (n. 1125, 1127). Moreover, man while he lives in the 2
body is always as to his soul in some society of spirits in the other life (n. 1277, 2379), the man who is evil in a society of infernal spirits, he who is good in a society of angels. Thus every one is in a society of such as he is in agreement with, either as to good and truth or as to evil and falsity; and into this same society man comes when he dies (n. 687). This is what with the ancients was signified by being gathered to their fathers, or gathered to their people, as is here said of Abraham when he expired, and of Ishmael in this same chapter (v. 17); of Isaac (Gen. xxxv. 29); of Jacob (Gen. xlix. 29, 33); of Aaron (Num. xx. 24, 26); of Moses (Num. xxvii. 13; xxxi. 2: Deut. xxxii. 50); and of the first generation that entered into the land of Canaan (Judges ii. 10). But in the internal sense of the Word, where the life of any one is treated of as being representative, then by being gathered to his people is signified that he is no longer the subject, as was said above.

3256. *And Isaac and Ishmael his sons buried him.* That this signifies that the representative of the Lord is now taken up by Isaac and Ishmael, may be evident from the signification of burying; that being buried is being resuscitated and rising again, was shown above (n. 2916). Inasmuch as the representation of the Lord by Abraham is here treated of, that this state has come to an end, and that now the representation by Isaac and Ishmael begins, therefore by burying in this case is signified the resuscita-

tion of that state, significations being determined according to application to the things of which they are predicated. With representatives in the Word the case is that they are continuous, although they appear as if interrupted by the deaths of those who represent; but their deaths do not signify any interruption, but a continuation; therefore, also, their burials signify that the representative is revived and continued in another.

3257. *In the cave of Machpelah.* That this signifies resurrection as to truth, and that *in the field of Ephron the son of Zohar the Hittite, which is before Mamre* signifies resurrection as to good; and that it also signifies the spiritual, who receive truth and good from the Divine Human of the Lord and are saved, as above; also that *the field which Abraham purchased of the sons of Heth* signifies the spiritual kingdom of the Lord therefrom; and that *there was Abraham buried, and Sarah his wife* signifies resuscitation, may be evident from what has been said and shown before concerning the signification of all these expressions, in chapter xxiii. (n. 2913, 2928, 2968–2971, 2975, 2980), and from the signification of burying (n. 2916, 2917).

3258. Verse 11. *And it came to pass after the death of Abraham, that God blessed Isaac his son; and Isaac dwelt by Beer-lahai-roi.* "And it came to pass after the death of Abraham" signifies after the state and time of the representation of the Lord by Abraham; "that God blessed Isaac his son" signifies the beginning of the representation of the Lord by Isaac; "and Isaac dwelt by Beer-lahai-roi" signifies the Divine rational of the Lord in Divine light.

3259. *And it came to pass after the death of Abraham.* That this signifies after the state and time of the representation of the Lord by Abraham, is evident from the signification of dying, as the end of representation, when the representative life of any one is treated of (of which see above, n. 3253); hence, in this case, after the death of Abraham signifies after the state and time of the representation of the Lord by Abraham.

3260. *That God blessed Isaac his son.* That this signifies the beginning of representation by Isaac, may be evident from the signification of the expression, God blessed. When a work was to be begun, it was customary with the ancients to say, May God bless it; and by this was signified the same as is meant by the expression of wish, May it be prosperous and happy; and thus in a more remote sense, by, May God bless, as by, May it be prosperous and happy, is signified a beginning, here the beginning of the representation by Isaac, because it follows immediately after the end of that by Abraham, signified by his death.

3261. *And Isaac dwelt by Beer-lahai-roi.* That this signifies the Divine rational of the Lord in Divine light, is evident from the signification of dwelling, as living (see n. 1293); and from the signification of Beer-lahai-roi, as Divine good rational born from Divine truth itself (concerning which see n. 3194). Thus the proximate sense is that the Divine rational lived or was in the Divine good which was born from Divine truth itself; but it was not in it; and therefore it is not said in Beer-lahai-roi, but by Beer-lahai-roi, that is, when interpreted, By the fountain of him that liveth and seeth me, which is, with that Divine good. For Isaac dwelt in the land of the south, according to what is stated in the foregoing chapter (v. 62), where are these words, "and Isaac came from coming to Beer-lahai-roi, and he dwelt in the land of the south"; and since by the land of the south there, is signified Divine light therefrom (n. 3195), therefore here nothing else is signified.

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3262. Verse 12. *And these are the nativities of Ishmael the son of Abraham, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.* "And these are the nativities of Ishmael the son of Abraham" signifies the deri-

vations of the spiritual church represented by Ishmael; "whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham" signifies the nativity of the spiritual man from Divine influx into the affection for outward knowledges.

3263. *And these are the nativities of Ishmael the son of Abraham.* That this signifies the derivations of the spiritual church represented by Ishmael, is evident from the signification of nativities, as derivations of faith, thus of the church (see n. 1145, 1255, 1330); from the representation of Ishmael, as those who are rational and who are of the spiritual church of the Lord (see n. 2078, 2691, 2699); and from the signification of the sons of Abraham, as those who are in truth from the Lord; for by sons are signified truths (see n. 489, 491, 533, 1147, 2623), and by Abraham is represented the Lord, even as to the Divine Human (n. 3251), from Whom the spiritual have truth and good
2 (n. 2661, 2716, 2833, 2834). Regarding the spiritual church of the Lord it is to be known that it is throughout the whole world; for it is not confined to those who have the Word, and thus know the Lord and some truths of faith; but it is also with those who have not the Word, and therefore are altogether ignorant of the Lord, and consequently know no truths of faith — for all the truths of faith have respect to the Lord. That is, it is with gentiles remote from the church; for there are many among them who, from rational light, know that there is one God, that He has created all things and preserves all things; also, that from Him is all good, consequently, all truth; and that likeness to Him makes man blessed; and moreover, they live according to what is their religion, in love to that God and in love to the neighbor; from affection for good they do works of charity, and from affection for truth they worship the Supreme Being. They who are such among the gentiles, are those who are in the spiritual church of the Lord; and although they do not know the Lord while they are in the world, still within themselves they cherish the worship and

a tacit acknowledgment of Him, when they are in good, for in all good the Lord is present. Wherefore also in the other life they easily acknowledge Him, and receive the truths of faith in Him more readily than Christians who are not thus in good — as may be evident from what has been disclosed from experience concerning the state and lot in the other life of the nations and peoples that are without the church (n. 2589–2604). The natural light which these have, has in it what is spiritual, for without what is spiritual, which is from the Lord, such things can never be acknowledged. From this it may now be seen what Ish- 3
mael signifies, and so what the Ishmaelites are, in a representative sense — namely, those who are of the spiritual church of the Lord, who as to life are in simple good, and therefore as to doctrine are in natural truth. Such also are signified by Ishmaelites in the following passage concerning Joseph: *Behold, a travelling company of Ishmaelites came from Gilead, with their camels bearing wax, resin, and myrrh, going to carry it down to Egypt* (Gen. xxxvii. 25); where Ishmaelites represent those who are in simple good, such as well-disposed gentiles are in; camels bearing wax, resin, and myrrh, stand for the interior goods of such people. The like is meant by the Ishmaelites in verse 28 of that chapter, and in chapter xxxix. 1; and also in the Book of Judges, where it is said that Gideon made a request, *That ye would give me every man the ear-rings of his spoil. For they had golden ear-rings, because they were Ishmaelites* (viii. 24); golden ear-rings signify the things which are of simple good (n. 3103).

3264. *Whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.* That this signifies the nativity of the spiritual man from Divine influx into the affection for knowledges, is evident from the signification of bearing, as coming into existence (n. 2621, 2629); from the signification of Hagar the Egyptian, as the life of the exterior man (n. 1896, 1909); and from the signification of handmaid,

as affection for outward and inward knowledges, which is of the exterior man (n. 1895, 2691). It is said, Sarah's handmaid, because by Sarah is represented the Divine truth of the Lord, to which the affection for knowledges of truth is subordinate. Since by Ishmael the spiritual man is represented, it is plain that by these words — Whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham — is signified the nativity of the spiritual man from Divine influx
2 into the affection for knowledges. That man's rational is thus born, see what has hitherto been said (n. 1895, 1896, 1902, 1910, 2094, 2557, 3030, 3074); consequently, that the spiritual is thus born, for this is not given except in the rational, wherefore the spiritual man and the rational are almost the same, those who are spiritual differing among themselves only according to the quality of reason and the quality of life therefrom. That their nativity or regeneration is from Divine influx into the affection for knowledges may also be seen above (n. 1555, 1904, 2046, 2063, 2189, 2657, 2675, 2691, 2697, 2979). See also what was said and shown above concerning Ishmael, namely, that by him was represented the first rational of the Lord, which was not yet Divine (n. 1893); that afterward the truly rational or spiritual were represented (n. 2078, 2691), thus the spiritual church of the Lord (n. 2699).

3265. Verses 13–16. *And these are the names of the sons of Ishmael, by their names, according to their nativities: the first-born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael, and these are their names, in their villages and in their castles; twelve princes of their peoples.* "And these are the names of the sons of Ishmael" signifies the qualities of their doctrinal teachings; "by their names, according to their nativities" signifies interior qualities according to the derivations of faith; "the first-born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam;

and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah" signifies all things of the spiritual church, especially among the gentiles. "These are the sons of Ishmael, and these are their names," signifies doctrinal teachings and their quality; "in their villages" signifies the external things of the church; "and in their castles" signifies internal things; "twelve princes of their peoples" signifies all the primary things of that spiritual church.

3266. *And these are the names of the sons of Ishmael.* That this signifies the qualities of their doctrinal teachings, namely, of those who are spiritual, is evident from the signification of name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); from the signification of sons, as truths, and also doctrinal teachings (see n. 489, 491, 533, 1147, 2623); and from the representation of Ishmael, as those who are spiritual (n. 3263).

3267. *By their names, according to their nativities.* That this signifies interior qualities according to the derivations of faith, is evident from the signification of name, as quality, or of names, as qualities (n. 3266) — in this case interior qualities, because it is said, "these are the names of the sons of Ishmael, by their names," names in the first place meaning general qualities, and in the second place the qualities which are within those, or, which are interior as to those general qualities; and because these qualities are according to the derivations of faith, which are signified by "according to their nativities." That nativities signify derivations of faith, thus of the church, may be seen above (n. 1145, 1255, 1330, 3263). With the spiritual church of 2
the Lord the case is this: it is distributed throughout the whole world, and everywhere varies as to articles of belief, or the truths of faith; its varieties are the derivations which are signified by nativities, and which exist both together at the same time and successively. It is the same also with the spiritual kingdom of the Lord in the heavens in which there

is variety as to the things of faith, even to such an extent that there is not one society, nor even one in a society, that in those things which are of the truth of faith, has an idea altogether agreeing with the ideas of others (n. 3241); but nevertheless, the spiritual kingdom of the Lord in the heavens is one. The reason is that charity is made the principal thing with all, for charity makes the spiritual
3 church, and not faith, unless you call charity faith. He who is in charity loves his neighbor, and when the neighbor differs from him in matters of belief, he excuses it if only he lives in good and truth. He also does not condemn well disposed gentiles, although they are ignorant of the Lord, and do not know anything of faith. For he who is in charity, that is, who lives in good, receives truths from the Lord, of such quality as agrees with his good, and gentiles receive such truths as in the other life may be bent into truths of faith (n. 2599–2603). But he who is not in charity, that is, who does not live in good, cannot receive any truth; he may, indeed, know truth, but it is not implanted in his life; thus he may, indeed, bear it in his speech, but not in his heart. For truth cannot be conjoined to evil, wherefore, also, those who know the truths which are called the articles of belief, and do not live in charity or in good, although they are in the church, because born in it, are still not of the church, for there is nothing of the church in them, that is, nothing of good to which truth may be conjoined.

3268. *The first-born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam; and Mishma, and Dumah, and Massa; Hadar, and Tema, Jetur, Naphish, and Kedemah.* That these signify all things which are of the spiritual church, especially among the gentiles, is evident from the representation of those who are named, some of whom are mentioned elsewhere in the Word, particularly in the prophetical books — as Nebaioth, Kedar, Dumah, and Tema — and there signify such things as are of the spiritual

church, especially among the gentiles; and moreover it is manifest from their being twelve, twelve signifying all things of faith, thus of the church, as will be shown hereafter; for this reason it is said in verse 16 that they were twelve princes of their peoples. That by Nebaioth and Kedar are repre- 2
sented those things that are of the spiritual church especially with the gentiles, namely its goods and its truths therefrom, is evident in Isaiah: *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba; they shall bring gold and frankincense, and they shall proclaim the praises of Jehovah. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar* (lx. 6, 7); which is said in the supreme sense of the Lord, and in the respective sense of His kingdom. The flocks of Kedar stand for spiritual good; that a flock is spiritual good may be seen above (n. 343, 415, 2566). The rams of Nebaioth stand for spiritual truth; that a ram is spiritual truth may be seen above (n. 2833); that Kedar is Arabia is manifest from 3
the following passages, and that Arabia was called Kedar from the son of Ishmael may be evident from this, that in both verses lands or nations are enumerated, all of which are named from the sons and grandsons of Abraham — as Midian, Ephah, and Sheba (of which above, verses 2–4), and here likewise, Kedar and Nebaioth. In Ezekiel: *Ara-* 4
bia, and all the princes of Kedar, they were the merchants of thy hand; in lambs, and rams, and he-goats, in these were they thy merchants (xxvii. 21)—where Tyre is treated of, that is, those who are in the knowledges of good and of truth. That Tyre has that signification may be seen above (n. 1201). Arabia stands for spiritual good, the princes of Kedar for spiritual truths; lambs, rams, and he-goats are spiritual goods and truths. In Jeremiah: *Arise ye, go up* 5
against Kedar, and lay waste the sons of the east. Their tents and their flocks shall they take; they shall carry away

for themselves their curtains, and all their vessels, and their camels (xlix. 28, 29)—where the subject is the vastation of the spiritual church, understood by Kedar and the sons of the east. Tents and flocks stand for the goods of that church, curtains and vessels for its truths; the holy things of worship are what are signified by tents and flocks, and by curtains and vessels; but all the holy things of worship
6 have reference to good and truth. They, however, who are not in truth, because not in good, are those who are represented by Arabians and Kedars in the desert.— as in Isaiah: *Babylon . . . shall not be inhabited forever . . . neither shall the Arabian pitch tent there* (xiii. 19, 20). In the same: *Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit* (xlii. 11). In Jeremiah: *By the ways hast thou sat for them, as an Arabian in the wilderness* (iii. 2). In David: *Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar*
7 (cxx. 5). In Isaiah: *In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanites. Bring ye waters to him that is thirsty; ye inhabitants of the land of Tema meet the fugitive with his bread. For they shall wander before the swords, from before the drawn sword, from before the bent bow, and from before the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of a hireling, and all the glory of Kedar shall fail; and the residue of the number of bows of the mighty men of the sons of Kedar* (xxi. 13–17). Lodging in the forest in Arabia stands for vastation as to truth, travelling companies of Dedanites stand for those who are in knowledges (n. 3240, 3241); inhabitants of the land of Tema for those who are in simple good, such as that of well-disposed gentiles. It is evident that these were called Tema, from Ishmael's son. Kedar stands for those who are in simple truth; of whom it is said that they shall wander from before swords, and from before the grievousness of war, by which is signified that they will not sustain tempta-

tion combats, because they are no longer in good. In Jeremiah: *Pass over to the isles of Kittim, and see; and send unto Kedar, and consider diligently, and see whether there hath been done such a thing, whether a nation hath changed gods, which yet are no gods* (ii. 10, 11). The isles of Kittim, stand for those who are more remote from worship, that is, for gentiles who are in simple good, and thereby in natural truth (n. 1156, 1158); that Kedar also means the same is manifest. Again: *Then took I the cup from the hand of Jehovah, and made all the nations to drink, unto whom Jehovah had sent me . . . Dedan, and Tema, and Buz, and all that are clipped at the corner* [*of the beard*]*; and all the kings of Arabia, and all the kings of the west, that dwell in the wilderness* (xxv. 17, 23, 24); where also the vastation of the spiritual church is treated of, and Tema and Arabia are named with several others, from which it is manifest that by Tema, as by Arabia, those are signified who are of the spiritual church; but to Arabia are attributed kings and cities, while princes and villages are ascribed to Kedar. Besides these, Dumah also is mentioned in Isaiah (xxi. 11). The reason why by these nations are signified the things which are of the spiritual church, is that the Ancient Church, which was spiritual, was also among them (n. 1238, 2385); but their doctrinals and rituals differed, and yet they were one church, because they did not make faith, but charity, the essential. In course of time, however, as charity declined, even that which there was of the church with them was lost; nevertheless, there yet remained a representative of the church by them, with variety according to what there had been of the church with them. Hence it is that wherever they are named in the Word, they themselves are not signified, but only that of the church in general which had been there. 8 9 10

3269. *These are the sons of Ishmael, and these are their names.* That this signifies doctrinal teachings and their quality, is evident from the signification of sons, as truths,

and also doctrinal teachings, and of name, as quality (see n. 3266).

3270. *In their villages.* That this signifies the external things of the church, is evident from the signification of villages, as those things which are the externals of faith, thus of the church; the external things of the church are rituals, the internal things are doctrinal teachings, when these are not merely of knowledge but of life. External things were represented by villages, because they were outside of the cities, but internal things by the cities themselves; that cities are doctrinal teachings may be seen above (n. 402, 2268, 2449, 2712, 2943, 3216).

3271. *And in their castles.* That this signifies internal things is evident from the signification of castles, as the internal things of faith, and here of the church, because they are especially predicated of the gentiles, who had no truth of faith, but only rational and natural truth. These truths are called castles, when the truths of faith are called cities. In the original tongue the words that signify villages and castles, also signify courts and palaces; and courts are similarly the external things of the church, and palaces the internal.

3272. *Twelve princes of their peoples.* That this signifies all the primary things of that spiritual church, is evident from the signification of twelve, as all things of faith or of the church (n. 577, 2089, 2129, 2130); from the signification of princes, as things primary (n. 1482, 2089); and from the signification of peoples, as those who are in truths (n. 1259, 1260), thus those who are of the spiritual church, for they are said to be in truths. That all numbers in the Word signify things, may be clearly evident from the number twelve, which so often occurs. This number, wherever it is read in the Word, signifies all; as the twelve tribes in the Old Testament, and the twelve apostles in the New, signify all things of faith, and thus all things of the church. So here twelve princes signify all the primary things of that

church, which are represented by so many sons of Ishmael.
That twelve has this signification may be evident from the 2
passages adduced in the numbers above cited, as also from these passages in the Word — in John: *I heard the number of them which were sealed . . . out of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand;* and so on (Apoc. vii. 4, 5, seq.)—where by twelve thousand sealed out of every tribe nothing else is signified than that all who are in faith, that is, who are in the good of faith, are saved. Again: *A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars* (Apoc. xii. 1). The woman stands for the church (n. 252, 253); the sun, for celestial love, and the moon for spiritual love (n. 30–38, 1529, 1530, 2441, 2495); the twelve stars stand for all things of faith. That stars are the knowledges of good and truth which are of faith, may be seen above (n. 2495, 2849). Again: *The holy* 3
city, New Jerusalem . . . having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the sons of Israel. . . . And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb. . . . And he measured the city with the reed, twelve thousand furlongs. . . . And he measured the wall thereof, a hundred and forty and four cubits [*twelve times twelve*], *which is the measure of a man, that is, of an angel. . . . And the twelve gates were twelve pearls* (Apoc. xxi. 2, 12, 14, 16, 17, 21). Here by the holy city nothing else is signified than the spiritual kingdom of the Lord; and by gates, wall, foundations, are signified the things of charity and faith; and by twelve, so often mentioned, are meant all of those things; that neither twelve tribes nor twelve apostles are meant, may be evident to every one. Again: *In the midst of the street of it, and on this side of the river and on that*

was the tree of life, bearing twelve fruits, yielding its fruit every month (Apoc. xxii. 2). The twelve fruits are all
4 things of charity. In Matthew: *Jesus said . . . Verily I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28). Here apostles are not meant by apostles, nor thrones by thrones, nor tribes by tribes, but all things that are of faith (n. 2129). Moreover, in the Word of the Old Testament, where twelve tribes are mentioned, it is all things of the church that are signified; so also it is with the twelve stones according to the names of the twelve tribes of Israel, in the Urim and Thummim (Exod. xxviii. 21), and with the twelve loaves of the presence set in order upon the table (Lev. xxiv. 5, 6); and so in other instances. That all things of faith are contained also in the very names of the twelve sons of Jacob or Israel, will be seen, by the Divine mercy of the Lord, in what follows in chapters xxix. and xxx.

3273. Verses 17, 18. *And these are the years of the life of Ishmael, a hundred years, and thirty years, and seven years: and he expired and died, and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: he abode over against all his brethren.* "And these are the years of the life of Ishmael" signifies a state representative of the spiritual kingdom of the Lord by Ishmael; "a hundred years, and thirty years, and seven years" signifies what is of that state; "and he expired and died" signifies the end of the representation by Ishmael; "and was gathered unto his people" signifies that these things are concerning Ishmael. "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria" signifies the extension of intelligence; "he abode over against all his brethren" signifies contentions concerning truth, but that he was superior.

3274. *And these are the years of the life of Ishmael.* That this signifies a state representative of the spiritual kingdom of the Lord by Ishmael, is evident from the signification of years and of lives, as representative states (n. 3251); and from the representation of Ishmael, as the spiritual kingdom of the Lord (n. 2699, 3263, 3268).

3275. *A hundred years, and thirty years, and seven years.* That this signifies what is of that state, may be evident from what was said above (n. 3252) concerning the age of Abraham.

3276. *And he expired and died.* That this signifies the end of the representation by Ishmael, is evident also from what was said above (n. 3253), where the same words occur, with the same internal sense. In like manner, that he *was gathered unto his people* signifies that these things are concerning Ishmael, may also be seen above (n. 3255).

3277. *And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria.* This signifies the extension of intelligence; and *he abode over against all his brethren** signifies contentions respecting truth, but that he was superior — as is evident from what is said above (n. 115, 1951), where these expressions are explained.

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3278. Verses 19, 20. *And these are the nativities of Isaac, the son of Abraham: Abraham begat Isaac. And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself to wife.* "And these are the nativities of Isaac, the son of Abraham" signifies the Divine rational of the Lord from which is the Divine natural; "Abraham begat Isaac" signifies the Divine rational from the Divine Itself; "And Isaac was forty years old" signifies

*That is, either "his lot fell," as interpreted in n. 1951, or, "he settled down," or, "abode over against all his brethren."

from His own power by temptation-combats; "when he took Rebekah" signifies the conjunction of Divine truth; "the daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself to wife" signifies quality and state.

3279. *And these are the nativities of Isaac, the son of Abraham.* That this signifies the Divine rational of the Lord, from which is the Divine natural, is evident from the signification of nativities, as derivations (n. 1145, 1255, 1330) — namely, derivations of faith where faith is treated of, and derivations of the church when the church is treated of, as above the derivations of the spiritual church were signified by the nativities of Ishmael (n. 3263). But here, since the nativities are predicated of the Lord, it is Divine nativities that are meant, namely, that from the Divine Itself is born the Divine rational, which is signified by Isaac being begotten by Abraham; and that from the Divine rational is the Divine natural, which is signified by Esau and Jacob being from Isaac; for by Esau and Jacob the Divine natural of the Lord is represented — by Esau as to good, and by Jacob as to truth — as will be shown in what now follows. This is what is here signified by nativities.

3280. *Abraham begat Isaac.* That this signifies the Divine rational from the Divine Itself, is evident from the representation of Abraham, as the Divine Itself; and from the representation of Isaac, as the Divine rational, of which representations much has been said above.

3281. *And Isaac was forty years old.* That this signifies from His own power by temptation-combats, is evident from the representation of Isaac, as the Divine rational, of which much is said above; from the signification of forty, as temptations (n. 730, 862); and from the signification of years, as states (n. 23, 487, 488, 493, 893, 2788). Hence the internal sense of these words is that the Lord made His rational Divine also as to truth, by temptation-combats,

thus of His own power. That the Lord, of His own power by temptations admitted into Himself, made all the human in Himself Divine, was shown above (n. 1616, 1663, 1668, 1690, 1787, 2083, 2523, 2632, 2776, 3030, 3043, 3141).

3282. *When he took Rebekah.* That this signifies the conjunction of Divine truth is evident from the representation of Rebekah, as Divine truth adjoined to Divine good in the rational, the birth of which from the natural man was treated of in the preceding chapter.

3283. *The daughter of Bethuel the Aramean, of Paddan-aram, the sister of Laban the Aramean, to himself to wife.* That this signifies quality and state, is evident from the representation of Bethuel and Laban, and from the signification of Aram and Paddan-aram, as those things which involve the birth of Divine truth represented by Rebekah as to quality and state; but what is represented by each, namely, by Bethuel and by Laban, and what is signified by Aram or Syria, was explained in the preceding chapter. The reason that these things are again said, is, that in the following numbers the natural of the Lord is treated of. The natural of the Lord could not be made Divine before truth was adjoined to His rational, and this was made Divine; for influx into the natural must needs be from the Divine good of the rational through the Divine truth therein; for all the life of the natural man, as respects knowing and acting intelligently, is therefrom. The rational, indeed, is what arranges all things in the natural, and according to the orderly arrangement of things therein has them conveniently in view; for the rational is as a superior vision, which when it looks upon the knowledges of the natural man, looks upon a field as it were beneath itself; the light of that vision is the light of truth, but the origin of the light is from good in the rational. But more will be said on this subject hereafter.

3284. Verses 21–23. *And Isaac entreated Jehovah for his wife, because she was barren, and Jehovah was entreated*

of him, and Rebekah his wife conceived. And the sons struggled together within her; and she said, If so, for what is this, I? And she went to inquire of Jehovah. And Jehovah said unto her, Two nations are in thy womb, and two peoples shall be separated from thy bowels, and the one people shall prevail over the other people, and the elder shall serve the younger. "And Isaac entreated Jehovah" signifies communication of the Divine which was the Son, with the Divine which was the Father; "for his wife, because she was barren" signifies that the Divine natural was not yet; "and Jehovah was entreated of him" signifies effect; "and Rebekah his wife conceived" signifies that it was from Divine truth as a mother. "And the sons struggled together within her" signifies combat concerning which; "and she said, If so, for what is this, I?" signifies straitness. "And she went to inquire of Jehovah" signifies a state of communication. "And Jehovah said unto her" signifies perception from the Divine. "Two nations are in thy womb" signifies the natural as to interior and exterior good, that there is conception; "and two peoples shall be separated from thy bowels" signifies that there is truth therefrom; "and the one people shall prevail over the other people" signifies that at first truth will be superior to the good of truth; "and the elder shall serve the younger" signifies that the good of truth will be inferior for a time.

3285. *And Isaac entreated Jehovah.* That this signifies communication of the Divine which is the Son, with the Divine which is the Father, is evident from the signification of entreating, as communicating; for entreaty or prayer is nothing but communication; and from the representation of Isaac, as the Divine rational; the Divine which is the Son is Isaac, or the rational when truth is conjoined to it; but the Divine which is the Father is here Jehovah. This communication was in the Lord, for the Father was in the Son, and the Son in the Father (John xiv. 10, 11).

3286. *For his wife, because she was barren.* That this

signifies that the Divine natural was not yet, is evident from the signification of wife, as Divine truth conjoined to the good of the rational, which truth was shown to be represented by Rebekah, in the preceding chapter; and from the signification of barren, as that the Divine natural was not yet. For the case is this: the Divine natural had its existence from the Divine good of the rational as a father, and from the Divine truth therein as a mother; when the Divine natural is not yet, then the truth of the rational is said to be barren, here a barren wife. With man it is 2
thus: when he is being regenerated, good is insinuated by the Lord into his rational, that is, good-will to the neighbor, to which will or good is adjoined truth from the natural man. This being done, the natural is not yet regenerate, which may be known from this, that the internal or rational man often fights with the external or natural man, and so long as there is combat the natural is not regenerated; and when this is not regenerated, the rational is barren as to truth. Thus it is in general; and likewise in every particular in which the rational dissents from the natural, the rational is said in this particular to be barren as to truth. The 3
work of regeneration is directed mainly to this, that the natural may correspond to the rational man, not only in general, but also in particular, and the natural man is reduced to correspondence by the Lord through the rational, in that good is insinuated into the rational, and in this good as in ground truths are implanted, and afterward by rational truths the natural is reduced to obedience; and when it obeys, then it corresponds; and as far as it corresponds, so far man is regenerated.

3287. *And Jehovah was entreated of him.* That this signifies effect, may be evident without explanation, because when Jehovah is entreated, the prayer then comes to pass, or is effected.

3288. *And Rebekah his wife conceived.* That this signifies from Divine truth as from a mother, is evident from the

representation of Rebekah, as Divine truth of the rational, which was treated of in the preceding chapter; and from the signification of conceiving, as the first beginning of the birth of the Divine natural as from a mother; for, as was said just above, the Divine natural has its origin from the Divine good of the rational as a father, and from the Divine truth of the rational as a mother. That this is the case scarce any one knows, and it is less known because few are aware that the rational is distinct from the natural; only those know this who are truly rational, and they alone are truly rational who are regenerated by the Lord; those who are not regenerated do not comprehend this, for with them the rational is the same as the natural.

3289. *And the sons struggled together within her.* That this signifies combat concerning which, is evident from the signification of struggling, as combating; and from the signification of sons here, as the natural as to good and as to truth; for that Esau and Jacob, who were the sons, represent the Divine natural of the Lord, Esau the Divine natural as to good, and Jacob as to truth, will be evident from what follows. This struggling or combat is treated of also in this chapter, and it is concerning priority, as to whether good or truth is prior, or what is the same, whether charity which is of good, or truth which is of faith, is prior. In the spiritual church from the earliest times, there has been combat concerning this among many; and because this priority is treated of in what follows, it is said that the sons struggled within her, and by this is signified combat concerning which [charity or faith].

3290. *And she said, If so, for what is this, I?* That this signifies straitness may be evident from the sense of these words, as straitness, and indeed straitness on account of the struggle, that is, the combat between the brothers; if so, signifies if they combated concerning this; for what is this, signifies that there ought not to be combat on this account; I, or, for what am I, signifies that if they com-

bated concerning this, they would not receive influx from rational truth; hence would be straitness.

3291. *And she went to inquire of Jehovah.* That this signifies a state of communication, is evident from the signification of inquiring, as being a communication when said of the Lord; for it was Jehovah in Himself Who was inquired of; in the historical sense, however, this communication is expressed by praying (n. 3285), and the state of communication by inquiring.

3292. *And Jehovah said unto her.* That this signifies perception from the Divine, is thence evident; also from the signification of saying, as perceiving (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552); thus Jehovah saying, signifies perceiving from the Divine.

3293. *Two nations are in thy womb.* That this signifies the natural as to interior and exterior good, that there is conception, is evident from the signification of nations, as goods, especially the goods of the church (see n. 1159, 1258, 1260, 1416, 1849); that here goods which are in the natural are signified, is manifest from this, that Esau and Jacob, who were then in the womb, represent the Divine natural of the Lord, as will be plainly evident from what follows, where they are treated of. The natural, like the rational, consists of good and truth; good in the natural is all that which is of natural affection, and is called enjoyment, but truth is all that which is of knowledge, and is called knowing. These two must be in the natural, that the natural may exist. Knowing by itself, abstractedly from enjoyment, which is of affection, is not anything, for the natural has its life from enjoyment therein, and from that derives its ability to know anything; but enjoyment, which is the good of the natural, is something without knowledge, but only such a vitality as infants have. Therefore, that the natural be human, it must comprise both, the one being perfected by the other, but it has life itself from good. As 2
respects this good which is here treated of, it is twofold,

interior and exterior; the interior communicates with the interior man, that is, with the rational, while the exterior communicates with the external, that is, with what is of the body, and makes the life of the external senses, as also of the actions. Without this twofold communication man can live neither as to the reason nor as to the body. It is interior communication which abides with man after death, and then constitutes his natural life, for a spirit also has natural life, inasmuch as the life of his spiritual is terminated in the natural as in a lowest plane; for man, immediately after death, is not able to think spiritually, except from what is of his natural. Exterior communication, however, is what a man has while he lives in the body, but this ceases with the death of the body. From these things, therefore, it may be evident what is signified by two nations in the womb, namely, the natural, as to interior and exterior good. In the womb, in the internal sense, signifies conception, therefore it is here said that there is conception.

3294. *And two peoples shall be separated from thy bowels.* That this signifies that truth is born therefrom, is evident from the signification of people, as truth (see n. 1259, 1260); and from the signification of being separated from the bowels, as having origin therefrom. In the Word, where nativity is treated of, when it is from the mother, it is expressed as coming forth from the womb or belly, and when it is from the father, as being separated from the bowels. For the womb and the loins are predicated of what is of love, that is, of good, but when the expression is, separated from the bowels, the origin of truth is signified; therefore, here, when good is treated of, it is said that two nations are from thy womb, and when truth is treated of, that two peoples shall be separated from thy bowels, and hereby is signified, in the internal sense, the origin of truth from good. Two peoples are spoken of, because as good is interior and exterior (n. 3293), so also is truth. Interior truth in the natural is that which is con-

joined to the interior good of the natural, but exterior truth is that which is conjoined to the exterior good of the natural; the interior truth is called natural truth, but the exterior truth is called sensual. But how the case is with these kinds of truth will appear, by the Divine mercy of the Lord, from what follows, where Jacob is treated of, for by Jacob that truth as to both kinds is represented.

3295. *And the one people shall prevail over the other people.* That this signifies that at first truth shall be superior to the good of truth, is evident from the signification of people, as truth (see just above, n. 3294), and from the signification of prevailing over, as being superior. The people named in the first place signifies truth, but the people in the second place, the good of truth; the good of truth is good which exists from truth, and which in its first existence is truth, but is called good because it appears as good. Hence it is that by people is also signified this good, which is called the good of truth first existing. In order to have some idea of this good, we must know that man, before he is regenerated, does good from truth, but after he is regenerated, he does good from good; or more clearly, before he is regenerated, man does good from the understanding, but after he is regenerated, from the will. The good therefore that is from the understanding, is not in itself good, but truth, whereas the good which is from the will is good. For example, he who does not honor his parents, but from the commandment of the decalogue learns to honor them, when first he honors them, does it from the commandment; and this honor, because it is from the commandment is not good in itself, for it is not from love, but is either from obedience to the law, or from fear of the law. Still it is called the good of truth, but in its first existence is truth; for then he does not do good, but truth. When, however, he honors them from love, then it is good. The same is true in other cases.

3296. *And the elder shall serve the younger.* That this

signifies that the good of truth should be inferior for a time, is evident from the signification of the elder, as good; from the signification of serving, as being inferior; and from the signification of the younger, as truth. How this case is may be evident from what follows, where it is described by Esau and Jacob; for, as was said, by Esau is represented good, and by Jacob, truth. That there was struggling or combat concerning priority and dominion, is described in the internal sense by Jacob's taking away from Esau the birthright, and also his blessing; nevertheless, that this was done only for a time is manifest from Isaac's prophecy concerning Esau: *And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck* (Gen. xxvii. 40). That these things have an internal sense, and that what they signify cannot be known without the internal sense, namely, what is signified by two nations being in the womb, and by two peoples being separated from the bowels, and by one people prevailing over the other, and the elder serving the younger, is evident; but that they signify what has been said, is evident from what follows, where much will be said on this subject. Moreover, it can with difficulty be believed that these expressions involve such things, unless it is known how the case is with good and truth, respecting the birth of the one from the other, and the change of state in man when he is being regenerated. In the internal sense the Lord, indeed, is treated of, and here how the Lord made His natural Divine, but still in the representative sense the regeneration of man is also treated of; for man's regeneration is an image of the glorification of the Lord (n. 3043, 3138, 3212); that is, in regeneration as in a certain image, it appears how the Lord glorified His Human, or what is the same, made it Divine. For, as the Lord altogether changed His human state into the Divine, so also the Lord in man, when He regenerates him, altogether changes his state, for He makes his old man new.

3297. Verses 24–26. *And her days were fulfilled to bring forth, and behold there were twins in her womb. And the first came forth red all over like a hairy garment, and they called his name Esau. And after that came forth his brother, and his hand had hold on Esau's heel, and he called his name Jacob: and Isaac was sixty years old when she bare them.* "And her days were fulfilled to bring forth" signifies the first state of effect; "and behold there were twins in her womb" signifies that both were conceived together. "And the first came forth red all over like a hairy garment" signifies the natural good of the life of truth; "and they called his name Esau" signifies its quality. "And after that came forth his brother" signifies truth; "and his hand had hold on Esau's heel" signifies the lowest of natural good, to which it adhered with some power; "and he called his name Jacob" signifies the doctrine of natural truth; "and Isaac was sixty years old when she bare them" signifies the state of the Divine rational at that time.

3298. *And her days were fulfilled to bring forth.* That this signifies the first state of effect, is evident from the signification of days, as states (n. 23, 487, 488, 493, 893, 2788); that these were fulfilled to bring forth, signifies the first state of effect; for bringing forth in the spiritual sense has respect to good and truth, and in that sense means to come into existence (n. 2621, 2629). With good and truth the case is the same as with offspring, in that they are conceived, are in the womb, are born, and afterward grow to maturity. After conception the efficient [power], or conceived seed, begins to produce the effect, which takes place in the womb; when these states are fulfilled, and the time for bringing forth is near, then the effect commences, and is called the first of the effect, for then the offspring begins to act as from itself, and to exert itself to attain the state itself which is called the state of the effect.

3299. *And behold there were twins in her womb.* That this signifies that both were conceived together, is evident

from the signification of twins, as both, namely good, which is represented by Esau, and truth, which is represented by Jacob; and from the signification of in the womb, as conception (see above, n. 3293). As to both the good and the truth of the natural being conceived together, the case is this: whatever is born derives its *esse* from a father and its *existere* from a mother; it must have both in order to become anything. The natural as to good is conceived from the good of the rational as a father, and as to truth is conceived from the truth of the rational as a mother (n. 3286, 3288). It is good which gives life, but by truth. Both these are called soul, but still good is principally the soul, while truth clothes it as with a kind of tender vessel or body, so that good is in truth. This is what is signified by twins being in her womb.

3300. *And the first came forth red all over like a hairy garment.* That this signifies the natural good of the life of truth, is evident from the signification of coming forth, as being born; from the signification of red, as the good of life, which will be shown presently; and from the signification of a hairy garment, as the truth of the natural, which also will be shown presently. This being the first signifies that good as to essence is prior, as was said above (n. 3299); and it is said like a hairy garment in order to signify that good is clothed with truth, as with a tender vessel or body, as was also said above (n. 3299). Garment in the Word, in the internal sense, signifies nothing else than such a thing as invests another thing, wherefore also truths
2 are compared to garments (n. 1073, 2576). That red, or ruddy, signifies the good of life, is because all good is of love, and love itself is celestial and spiritual fire, and is also compared to fire and likewise is called fire (n. 933–936). So also love is compared to blood, and is called blood (n. 1001). Because they are both red, good which is of love is signified by red or ruddy, as may also be evident from these passages in the Word—in the prophecy

of Jacob, then Israel: *He shall wash his garments in wine, and his vesture in the blood of grapes: his eyes are redder than wine, and his teeth are whiter than milk* (Gen. xlix. 11, 12)—where Judah is treated of, by whom the Lord is there meant, as may be evident to every one. Raiment and vesture in this passage signify the Divine natural of the Lord, wine and the blood of grapes signify the Divine good and Divine truth of the natural. Of the former it is said that his eyes are redder than wine, of the latter that his teeth are whiter than milk; it is the conjunction of good and truth in the natural which is thus described. In 3
Isaiah: *Who is this that cometh from Edom. . . . Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?* (lxiii. 1, 2.) Here Edom stands for the Divine good of the Divine natural of the Lord, as will be manifest from what follows; red in Thine apparel is the good of truth; garments like him that treadeth in the wine-fat, the truth of good. In Jeremiah: *Her Nazirites were purer than snow, they were whiter than milk; they were more ruddy in bone than rubies, their polishing was of sapphire* (Lam. iv. 7). By Nazirites the Lord was represented as to the Divine Human, especially as to the Divine natural, thus the good therein by their being more ruddy in bone than rubies. Inasmuch as red 4
signified good, especially the good of the natural, therefore in the Jewish Church, in which all things and each were representative of the Lord, and thence of His Kingdom, consequently of good and truth, because the kingdom of the Lord is from these, it was commanded that the covering of the tent should be of red ram skins (Exod. xxv. 5; xxvi. 14; xxxv. 7, 23; xxxvi. 19); and also that the water of expiation should be made of the ashes of a red heifer burned (Num. xix. 2, 9). Unless the color red had signified something heavenly in the kingdom of the Lord, it never would have been commanded that the rams should be red, and the heifer red; that holy things were thereby

represented, every one acknowledges who holds the Word holy. Inasmuch as the color red had such a signification, therefore also the coverings of the tent were interwoven and coupled together with threads of scarlet, purple, and blue (Exod. xxxv. 6). As almost all things have also an opposite sense, as has been frequently said, red in like manner thus signifies evil which is of self-love, and this is because the lusts of self-love are compared to fire and are called fire (n. 934 at end, 1297, 1527, 1528, 1861, 2446). Similarly, they are compared to blood and are called blood (n. 374, 954, 1005). Hence red in the opposite sense has that signification, as in Isaiah: *Jehovah said, Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool* (i. 18). In Nahum: *The shield of the mighty men* [*of Belial*] *is made red, the valiant men are made purple, in the fire of torches are the chariots in the day* (ii. 3). In John: *And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems* (Apoc. xii. 3). Again: *And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering and to conquer. . . . And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another; and there was given unto him a great sword. Afterward there came forth a black horse; and at length a pale horse, whose name was Death* (Apoc. vi. 2, 4, 5, 8).

3301. That a hairy garment signifies truth of the natural, is evident from the signification of a garment, as such a thing as invests another, here therefore signifying truth, because this invests good; for truth is as a vesture (n. 1073, 2576), or what is nearly the same, truth is a vessel receiving good (n. 1469, 1496, 1832, 1900, 2063, 2261, 2269); also from the signification of hairy, as the natural as to truth. Hair, or the hair of the head, is frequently men-

tioned in the Word, and there signifies the natural; the reason is that hair is an excresence in the outermost parts of man, just as is the natural also relatively to his rational and to the interior things thereof. It appears to man, while he lives in the body, that the natural is the all in him, but this is so far from being true, that the natural is rather an excrescence from his internals, as hair is from the internals of the body. They even proceed from internals in almost the same way. Hence it is that men who have been merely natural in the life of the body, in another life, when they are presented to view according to that state, appear as if covered with hair as to almost the whole face. Moreover, man's natural is represented by the hair of the head; when from good, it is represented by becoming and carefully arranged hair; but when not from good, by unbecoming and disheveled hair. It is from this representative that 2
hair in the Word signifies the natural, especially as to truth — as in Zechariah: *And it shall come to pass in that day, that the prophets shall be ashamed, a man by reason of his vision, when he hath prophesied, neither shall they wear a hairy garment to deceive* (xiii. 4). Prophets stand for those who teach truths, here those who teach falsities (n. 2534); vision stands for truths, here for falsities; a hairy garment stands for the natural as to truth; and because there was no truth, but rather falsity, it is said, to deceive. Prophets were clothed with such raiment in order to represent that truth because it is external. Therefore also Elijah the Tishbite from such clothing is called a hairy man (2 Kings i. 8); and John, who was the last of the prophets, had raiment of camel's hair (Matt. iii. 4). That camels are scientifics in the natural man may be seen above (n. 3048, 3071, 3143, 3145), and also that scientifics are the truths of the natural (n. 3293). That the hair of the head signified 3
the natural as to truth is plainly evident from the Nazirites, to whom it was commanded that during all the days of their Naziriteship no razor should come upon their head, until the

days were fulfilled during which they separated themselves to Jehovah, and then they should let down the locks of their head, and that then they should shave the head of their Naziriteship at the door of the tent of the meeting, and should put the hair upon the fire which was under the eucharistic sacrifice (Num. vi. 5, 18). The Nazirites represented the Lord as to the Divine Human, and thence the man of the celestial church, who is a likeness of the Lord (n. 51), and the natural of that man is represented by the hair. Wherefore, when they were sanctified they were to put off their old or former natural man, into which they were born, and were to put on the new man; which was signified by this, that when the days were fulfilled during which they should separate themselves to Jehovah, they should let down the locks of their head, and should put them upon the fire under the sacrifice. For the state of the celestial man is that he is in good, and from good knows all truths, and never thinks and speaks from truths about good, still less does he think and speak about good from knowledges (see n. 202, 337, 2715, 2718, 3246). Moreover, celestial men are such that before they put off that state, they are in a natural so strong as to truth that they can combat with the hells; for it is truth that combats, and never good, as the hells cannot even make a distant approach to good. That such is the case with truth and
4 good may be seen above (n. 1950, 1951). From this it is plain whence Samson had strength from his hair, of whom it is said: *The angel of Jehovah appeared to the woman* [*the mother of Samson*], *saying, Behold . . . thou shalt conceive, and bear a son . . . and no razor shall come upon his head: for the child shall be a Nazirite unto God from the womb* (Judges xiii. 3, 5); and afterward it is related that he told Delilah that if he should be shaven, his strength would depart from him, and he should be rendered weak; and then when he was shaven his strength departed, and the Philistines seized him; and afterward, when the hair of

his head began to grow again after he was shaven, his strength returned, so that he pulled down the pillars of the house (Judges xvi. 1 to the end). Who does not see that in these things there is a heavenly arcanum, which no one knows unless he has been instructed concerning representatives — namely, that the Nazirite represents the celestial man, and so long as he had hair he represented the natural of that man, which, as was said, is in truth so powerful and strong. And since at that time all representatives that were commanded by the Lord had such force and effect, it was thence that Samson had his strength. But he was not a sanctified Nazirite, like those described above, namely, as having put on a state of good instead of truth. The effect of his strength by reason of his hair was principally from his representing the Lord, Who from the natural man as to truth fought with the hells and subdued them, and this before He put on the Divine good and truth, even as to the natural man. Hence also it is plain why it was commanded 5 that the high-priest, upon whose head was poured the oil of anointing, and whose hand was consecrated to put on the garments, should not shave his head, nor rend his clothes (Lev. xxi. 10); and similarly that the priests the Levites, where the new temple is treated of, should not shave their heads, nor let their hair grow long (Ezek. xliv. 20) — namely, to the end that they might represent the Divine natural of the Lord as to truth which is from good, and is called the truth of good. That hair, or a head of hair, signifies the natural as to truth, is evident also from the prophecies of the Word — as in Ezekiel: *I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attainedst to the ornament of ornaments; thy breasts were fashioned, and thine hair was grown* (xvi. 7) — where Jerusalem is treated of, which here signifies the Ancient Church, which in process of time had become perverted. The breasts fashioned stand for natural good; the hair that was grown, for natural truth. In 6

Daniel: *I beheld till thrones were cast down, and one that was ancient of days did sit. His raiment was white as snow, and the hair of His head like pure wool: His throne was fiery flames* (vii. 9). And in John: *In the midst of the candlesticks One like unto the Son of Man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And His head and His hair were white as white wool, as snow; and His eyes were as a flame of fire* (Apoc. i. 13, 14). Hair white like pure wool represents the Divine natural as to truth. In the Word, and in the rituals of the Jewish Church, truth itself was represented by white, which since it is from good, is called pure wool. The reason that the representation of truth is by white, and the representation of good by red, is that truth is of light, and good is of fire from which light pro-
7 ceeds. Hair like other expressions in the Word has also an opposite sense, and signifies the natural as to truth perverted—as in Isaiah: *In that day shall the Lord shave with a razor that is hired, in the parts beyond the river, with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard* (vii. 20). In Ezekiel: *Son of man, take thee a sharp sword, a barber's razor shalt thou take it unto thee, and shalt cause it to pass upon thine head, and upon thy beard; and take thee balances to weigh, and divide them. A third part shalt thou burn with fire in the midst of the city . . . thou shalt take a third part and smite with the sword round about it; and a third part thou shalt scatter to the wind. . . . And thou shalt take thereof a few in number, and bind them in thy skirts. And of these again shalt thou take, and cast them into the midst of the fire, and burn them in the fire; therefrom shall a fire come forth into all the house of Israel* (v. 1–4). Thus it is representatively described that there is no longer any natural truth, interior and exterior, which is signified by the hair and the beard. That lusts destroyed it, is signified by burning it with fire; that reasonings destroyed it, is signified by

smiting with the sword round about it; that false principles destroyed it, is signified by scattering it to the wind. The meaning of this passage is similar to what the Lord teaches in Matthew, that of the seed, which is truth, some fell among thorns, some on the rock, and some by the way (xiii. 1–9). That the hair of the head signifies the unclean truths and 8
the falses which are of the natural man, was represented also by this, that when a woman was to be married from the captives of the enemy she was to be brought to the house, the hair of her head was to be shaved, her nails were to be pared, and the raiment of her captivity to be put off (Deut. xxi. 12, 13); also that, when the Levites were consecrated, the water of expiation was to be sprinkled upon them, they were to cause a razor to pass over all their flesh, and their clothes were to be washed, and thus they were to be cleansed (Num. viii. 7); and also, that Nebuchadnezzar was driven away from men, to eat grass like oxen, and his body to be wet with the dew of heaven, until his hair grew like eagles' feathers, and his nails like birds' claws (Dan. iv. 33). That in leprosy the colors of the hair and beard should be observed, as white, reddish, yellow, black, and also of the garments; and that he who was cleansed from leprosy should shave off all the hair of the head, beard, and eyebrows (Lev. xiii. 1 to the end; xiv. 8, 9), signified unclean falsities from what is profane, which is leprosy in the internal sense. But 9
baldness signified the natural in which there was nothing of truth — as in Isaiah: *He is gone up to Bayith, and to Dibon, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads is baldness, every beard is cut off* (xv. 2). In the same: *It shall come to pass that . . . there shall be instead of well set hair baldness . . . branding instead of beauty* (iii. 24). That the boys who said to Elisha, "Go up, thou bald-head; go up, thou bald-head," were torn in pieces by bears from the wood (2 Kings ii. 23, 24) represented those who blaspheme the Word, as if truth were not therein; for Elisha represented the Lord as to the Word (n.

2762). From this it is now manifest how much representatives imported at that time.

3302. *And they called his name Esau.* That this signifies its quality, namely, the quality of the natural as to good, is evident from the signification of calling a name, or of calling by name, as knowing the quality of a person or thing (see n. 144, 145, 440, 768, 1754, 1896, 2009, 2724, 3237); and from the fact that all names whatever in the Word, represent things in the internal sense (n. 1224, 1888): so also in respect to Esau. That Esau signifies the Divine natural of the Lord as to Divine good when first conceived, is evident from what has been already said, and from what follows about Esau, as also from other parts of the Word; but since Esau and Edom have nearly the same signification, with this difference, that Edom is the Divine natural as to good to which are adjoined the doctrinals of truth, therefore at verse 30 following, where Esau is called Edom, by the Divine mercy of the Lord, it will be confirmed by passages from the Word.

3303. *And after that came forth his brother.* That this signifies truth, is evident from the signification of brother, as good, and also truth, these being called brothers; that charity is the brother of faith, or good the brother of truth, may be seen above (n. 367). So on the other hand faith is the brother of charity, or truth the brother of good; also in the natural, the affection for good is called brother, and the affection for truth sister (n. 3160), likewise, husband and wife, and man (*vir*) and woman; but these always with reference to the states treated of.

3304. *And his hand had hold on Esau's heel.* That this signifies the lowest of the good of the natural to which it adhered with some power, is evident from the signification of hand, as power (see n. 878), which is predicated of truth (see n. 3091); from the signification of having hold on, as adhering; from the signification of heel, as the lowest of the natural (see n. 259); and from the representation

of Esau, as the good of the natural (see n. 3302). Hence it is manifest that "his hand had hold on Esau's heel" signifies the lowest of the good of the natural to which truth adhered with some power. In respect to truth adhering 2
with some power to the lowest good of the natural, the case is this: the natural, or the natural man, when being regenerated, has its conception as to good and truth from the rational, or by the rational from the spiritual, by this from the celestial, and by this from the Divine. Thus influx flows in succession, and beginning from the Divine descends until it terminates in the lowest of the natural, that is, in the worldly and corporeal. When the lowest natural is affected with vice by what is hereditary from the mother, truth cannot be united with good, but can only adhere to it with some power, nor is truth united to good until that vice is driven away. This is the reason that while good is indeed connate to man, truth is not, wherefore infants are without any knowledge of truth, and truth is to be learned, and afterward to be conjoined to good (see n. 1831, 1832). Hence also it is said that they struggled together in the midst of her, that is, fought (n. 3289). From this it follows that from the first conception truth supplants good, as is said of Jacob in regard to Esau: *Is not he named Jacob? for he hath supplanted me these two times* (Gen. xxvii. 36). And in Hosea: *To visit upon Jacob his ways, according to his doings will he recompense him: in the womb he supplanted his brother* (xii. 2, 3). They who hold the mind 3
in things historical alone, and cannot withdraw it from that sense, do not know but that these and former passages simply foretell the events which occurred between Esau and Jacob, and this conviction is confirmed also by what is told afterward. But the Word of the Lord is such that historical things are in their own series, while spiritual things, which are of the internal sense, are in theirs; so that the former may be viewed by the external man, but the latter by the internal man, and that thus there may be a corre-

spondence between both, namely, between the external man and the internal; and this is by means of the Word, for the Word is the union of earth and heaven, as has been frequently shown. Thus in every one who is in what is holy while he reads the Word, there is a union of his external man, which is on the earth, with his internal man, which is in heaven.

3305. *And he called his name Jacob.* That this signifies the doctrine of truth of the natural, is evident from the signification of calling a name, or of calling by name, as quality — as said immediately above (n. 3302). The quality that is represented by Jacob is the doctrine of truth of the natural, as may be evident from the representation of Esau, as the good of life of natural truth (n. 3300), and from many places in the Word, where he is named. There are two things which constitute the natural, as there are two that constitute the rational, yea, that constitute the whole man, one of which is of life, the other of doctrine. That which is of life belongs to the will, while that which is of doctrine belongs to the understanding. The former is called good, but the latter truth. This good is what is represented by Esau, and the truth by Jacob, or what is the same, the good of life of truth of the natural is what is represented by Esau, and the doctrine of truth of the natural is what is represented by Jacob. Whether you say the good of the life of truth of the natural and the doctrine of truth of the natural, or say those who are in them, it is the same; for the good of life and the doctrine of truth cannot exist apart from their subject. If they have no subject, they are as something abstract which still has in view man, in whom it may be. Wherefore, by Jacob are here signified those who are in the doctrine of truth of
2 the natural. They who abide in the mere sense of the letter, believe that by Jacob in the Word is meant all that people which was descended from Jacob, and for that reason they apply to that people all things that were said histori-

cally and prophetically concerning Jacob. But the Word is Divine chiefly in this, that the things which are in it, one and all, do not regard one nation or one people, but the universal human race, namely, that which is, which has been, and which will be; and what is still more universal, namely, the kingdom of the Lord in the heavens; and in the supreme sense the Lord Himself. Because this is so, the Word is Divine. If it had regard merely to one nation, then it would be human, and there would be nothing more of the Divine in it than there was of the holy of worship with that nation. That there was none of this with the people that was called Jacob, may be known to every one. Hence also it is manifest that by Jacob in the Word is not meant Jacob, also that by Israel is not meant Israel; for almost everywhere in the prophecies, when Jacob is named, Israel is named also, and no one can know what is specifically meant by the one, and what by the other, unless from the sense which lies more deeply concealed and contains in it the arcana of heaven. That by Jacob therefore is 3
signified in the internal sense, the doctrine of truth of the natural, or what is the same, those who are in that doctrine, of whatever nation they may be, and that in the supreme sense the Lord is meant, may be evident from these passages — in Luke: *The angel said unto her, Fear not, Mary. . . . Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end* (i. 30–33). That here by the house of Jacob is not meant the Jewish nation or people, every one sees, for the kingdom of the Lord was not over that people, but over all in the universe who have faith in Him, and from faith are in charity. Hence it is evident that by Jacob named by the angel, is not meant the people of Jacob; and consequently in other places, by the

seed of Jacob, the sons of Jacob, the land of Jacob, the inheritance of Jacob, the king of Jacob, and the God of Jacob, which expressions so often occur in the Word of the
4 Old Testament, it is not these things that are meant. The case is the same in respect to Israel — as in Matthew: *An angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt . . . that it might be fulfilled which was spoken . . . by the Lord through the prophet, saying, Out of Egypt did I call My Son* (ii. 13, 15). In the prophet it is said: *When Israel was a child, then I loved him, and called My son out of Egypt* (Hos. xi. 1). That here Israel is the Lord, is plainly manifest; and yet from the sense of the letter it cannot be known but that the child Israel means the first descendants of Jacob, who came into Egypt and were afterward called forth. It is the same in other passages where Jacob and Israel are named, though it does not appear from the sense of the letter — as in Isaiah: *Hear, O Jacob My servant; and Israel, whom I have chosen: thus saith Jehovah That made thee, and formed thee from the womb, Who will help thee: fear not, O Jacob, My servant, and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and streams upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thy sons. . . . One shall say, I am Jehovah's, and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Jehovah, and surname himself by the name of Israel* (xliv. 1–3, 5) — where Jacob and Israel evidently stand for the Lord, and the seed
5 and sons of Jacob for those who are in faith in Him. In the prophecy concerning the sons of Israel in Moses: *Joseph shall sit in the strength of his bow, and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob: from thence is the shepherd, the Stone of Israel* (Gen. xlix. 24) — where also the Mighty One of Jacob and the Stone of Israel clearly stand for the Lord.

In Isaiah: *My glory will I not give to another. Hearken unto Me, O Jacob, and Israel My called, I am He; I am the first, I also am the last* (xlviii. 11, 12): there also Jacob and Israel signify the Lord. In Ezekiel: *I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and I will add them unto him with the stick of Judah, and make them one stick, and they shall be one in My hand. . . . I will take the sons of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . My servant David shall be king over them, and they all shall have one shepherd. . . . And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers dwelt; and they shall dwell therein, they and their sons, and their sons' sons, for ever; and David My servant shall be prince to them forever: I will make a covenant of peace with them, it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them; and I will be their God, and they shall be My people. And the nations shall know that I Jehovah do sanctify Israel, when My sanctuary is in the midst of them for evermore* (xxxvii. 19, 21, 22, 24–28). There again it is clearly manifest that by Joseph, Ephraim, Judah, Israel, Jacob, and David, are not meant those persons, but in the supreme sense Divine spiritual things which are in the Lord, and which are the Lord's in His kingdom and church. That David was not to be, as is said, their king and prince forever, every one may know; but that by David the Lord is meant, may be seen above (n. 1888). It may also be known that Israel will not be gathered together from whither they have been dispersed, and will not be

sanctified, and the sanctuary placed in the midst of them forever, as it is said; but this is to be with those who in the representative sense are signified by Israel, and who, as
6 is known, are all the faithful. In Micah: *Assembling I will assemble, O Jacob, all of thee; gathering I will gather the remnant of Israel; I will put them together as the sheep of Bozrah* (ii. 12) — where the meaning is similar. In Isaiah: *In the generations to come Jacob shall take root; Israel shall blossom and bud: and they shall fill the face of the world with fruit* (xxvii. 6) — where also the meaning is similar. In the same: *Thus saith Jehovah Who redeemed Abraham, as to the house of Jacob; Jacob shall not now be ashamed, neither shall his face now wax pale. For when he seeth his children, the work of My hands, in the midst of him, they shall sanctify My name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe of the God of Israel. They also that err in spirit shall know understanding* (xxix. 22–24). In the same: *Thus saith Jehovah to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the doors of brass, and cut in sunder the bars of iron: I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I am Jehovah, Which am called by thy name, the God of Israel, for Jacob My servant's sake, and Israel Mine elect. I have called thee by thy name, I have surnamed thee when thou didst not know Me* (xlv. 1–4) — where also the Lord is plainly treated of. In Micah: *In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains . . . and many nations shall go, and say, Come ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall*

go forth teaching, and the Word of Jehovah from Jerusalem (iv. 1, 2). In David: *Jehovah loveth the gates of Zion more than all the dwellings of Jacob; glorious things shall be preached in thee, O city of God* (Psalm lxxxvii. 2, 3). In Jeremiah: *They shall serve Jehovah their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O Jacob, My servant, saith Jehovah; neither be dismayed, O Israel; for, lo, I will save thee from afar* (xxx. 9, 10). In Isaiah: *Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath He made mention of my name . . . and He said unto me, Thou art My servant, Israel, in whom I will be made glorious* (xlix. 1, 3). Again: *Then shalt thou delight thyself in Jehovah, and I will make thee to ride upon the high places of the earth, and I will feed thee with the heritage of Jacob* (lviii. 14). Again: *I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains, that Mine elect may possess it, and My servants may dwell there* (lxv. 9). In all these passages in the supreme sense by Jacob 7 and Israel the Lord is meant, and in a representative sense the spiritual kingdom of the Lord, and the church, which is a church from the doctrine of truth and the life of good. By Jacob are meant those who are in the externals of that church, and by Israel those who are in the internals. From these passages and many others it may be evident that by Jacob is nowhere meant Jacob, neither by Israel, Israel, and in the same way, by Isaac is not meant Isaac, nor by Abraham, Abraham, where they are named — as in Matthew: *Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens* (viii. 11). In Luke: *Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God* (xiii. 28); and again: *Lazarus . . . was carried away by the angels into Abraham's bosom* (xvi. 20, 22). For in heaven they know nothing of Abraham,

Isaac, and Jacob; and those who are there do not perceive anything else when those words are read by man, than the Lord as to the Divine and the Divine Human; and by sitting down with Abraham, Isaac, and Jacob, they perceive nothing but being with the Lord, and by being in Abraham's bosom, nothing but being in the Lord. But it was thus said because man at that time was so far removed from internal things that he did not know and was not willing to know otherwise than that all things in the Word were according to the letter; and when the Lord spoke with them according to the letter, it was that they might receive faith, and also that then there might be an internal sense within, by which there could be conjunction of man with Himself. This being the case, it may be evident what is signified in the Word of the Old Testament by the God of Jacob, and by the Holy One of Israel, namely, the Lord Himself. That the God of Jacob is the Lord, see 2 Sam. xxiii. 1: Isa. ii. 3; xli. 21: Mic. iv. 2: Psalm xx. 1; xlvi. 7; lxxv. 9; lxxvi. 6; lxxxi. 1, 4; lxxxiv. 8; xciv. 7; cxiv. 7; cxxxii. 2; cxlvi. 5. That the Holy One of Israel is the Lord, see Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; liv. 5; lv. 5; lx. 14: Jer. l. 29: Ezek. xxxix. 7: Psalm lxxi. 22; lxxviii. 41; lxxxix. 18.

3306. *And Isaac was sixty years old when she bare them.* That this signifies the state of the Divine rational at that time may be evident from what was said above concerning numbers (n. 3252, 3275). But what the number sixty involves may be evident from the simple numbers of which it is composed, namely, five and twelve, for five times twelve are sixty; what five signifies may be seen above (n. 649, 1686), and what twelve (n. 3272). It is also composed of six and ten, for six times ten are sixty. What six signifies may be seen above (n. 720, 737, 900), and what ten (n. 576, 2284, 3107). It is composed also of two and thirty,

for twice thirty are sixty. What two signifies may be seen above (n. 720, 900, 1335, 1686), and what thirty (n. 2276). Because the number sixty is composed of these simple numbers, it involves the things signified by them in their order, all which are the state in which the Divine rational of the Lord then was. These things are manifest before the angels in clear light from the Lord, but before man, especially one who believes that no arcanum is concealed in the numbers in the Word, they cannot be explained, both on account of incredulity and because so many contents cannot be reduced into a series suitable to man's apprehension.

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3307. Verses 27, 28. *And the boys grew up: and Esau was a man knowing in hunting, a man of the field; and Jacob was an upright man, dwelling in tents. And Isaac loved Esau, because his hunting was in his mouth; and Rebekah loved Jacob.* "And the boys grew up," signifies the first state; "and Esau was a man knowing in hunting" signifies the good of life from sensual and scientific truths; "a man of the field" signifies the good of life from doctrinals; "and Jacob was an upright man," signifies truth; "dwelling in tents" signifies worship therefrom. "And Isaac loved Esau, because his hunting was in his mouth" signifies that the Divine good of the Divine rational of the Lord loved the good of truth; "and Rebekah loved Jacob" signifies that the Divine truth of the Divine rational loved the doctrine of truth.

3308. *The boys grew up.* That this signifies the first state, namely, of the conjunction of good and truth, is evident from the signification of growing up, when predicated of good and truth, in respect to birth and progress, as the first state of the latter, namely, of progress, concerning which more will be said presently; and from the significa-

tion of the boys, as good and truth; for good is represented by the boy Esau, and truth by the boy Jacob, as was shown above. With good and truth it is as with offspring, in that they are conceived, are in the womb, are born, grow up, and also increase in age even to the last. That they are conceived, are in the womb, and are born, pertains to the state of birth; but that they grow up, and increase in age even to the last, pertains to the state of progress. The state of progress succeeds from nativity, and is a state of conjunction of good and truth. The first of this state is what is here signified by growing up. This state commences immediately after nativity, and is continued even to the last of life, and with those who are in good, after the life of the body to eternity. The angels are thus continually being perfected.

3309. *And Esau was a man knowing in hunting.* That this signifies the good of life from truths of the senses and of outward knowledge, is evident from the representation of Esau, as the good of life — concerning which see above — and from the signification of a man knowing in hunting, as those who are in affection for truth, concerning which hereafter. For a man knowing is predicated of affection for truth, or of those who are in affection for truth; whereas hunting signifies truths themselves, but truths which are of the natural man from which are goods. And since the truths of the natural man are those which are called truths of knowledge (n. 3293), and truths of knowledge are principally of a twofold kind or twofold degree, namely, of the senses and of knowledge, both are here signified by hunting. Truths of sense are those which boys acquire, and truths of knowledge are those which the same boys gain as they grow to manhood. For no one can be in truths of knowledge unless he is first in truths of sense, inasmuch as the ideas of the former are procured from the latter; from these afterward may be learned and comprehended truths still more interior, which are called doctrinal truths, and

which are signified by a man of the field, whereof we shall speak presently. That by hunting are signified truths of 2
sense and of knowledge, in which they are instructed and by which they are affected who are in the good of life, is because hunting, in a broad sense, means those things which are taken by hunting — as rams, kids, she goats, and the like — and which are spiritual goods, as may be seen above (n. 2180, 2830) ; and also because the arms used in hunting, which were quivers, bows, and darts, signify the doctrinals of truth (n. 2685, 2686, 2709). That such are the things which are signified by hunting, may be evident from what is said to Esau, by his father Isaac, in a following chapter — *Take, I pray, thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting, and make me savory meat, as I have loved* (xxvii. 3, 4) ; and to Jacob, who is there taken for Esau, in the same chapter — *Bring to me that I may eat of my son's hunting, that my soul may bless thee* (verse 25) ; whence it is manifest what is signified by hunting. Hence it is, that to hunt signifies 3
to teach and also to persuade, and this in both senses, that is, from affection for truth and from affection for falsity ; from affection for truth in Jeremiah : *I will bring them again into their land that I gave unto their fathers ; behold I will send many fishers, saith Jehovah, and they shall fish them ; and after this I will send many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks* (xvi. 15, 16) — where fishers stand for those who teach from truths of the senses (n. 40, 991), and hunters for those who teach from truths of knowledge and also from doctrinals. Upon every mountain and upon every hill signifies teaching those who are in affection for good and in affection for truth. That mountain and hill have such a signification may be seen above (n. 795, 796, 1430). The like is meant by hunting in the field — as in Gen. xxvii. 3. That hunting signifies also persuading from affection for falsity, appears in Ezekiel :

Behold I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear off your coverings . . . and will deliver My people out of your hand, and they shall be no longer in your hand to be hunted (xiii. 20, 21). Concerning the signification of hunting in this sense, see above (n. 1178); but to this kind of hunting nets are commonly attributed.

3310. That "a man of the field" signifies the good of life derived from doctrinals is evident from the signification of field. In the Word frequent mention is made of earth [or land], of ground, and of field; and by earth, when used in a good sense, is signified the kingdom of the Lord in the heavens and on earth, thus the church, which is His kingdom on earth. The like is signified by ground, but in a more limited sense (n. 566, 662, 1066–1068, 1262, 1413, 1733, 1850, 2117, 2118, 2928). The same is signified also by field, but in a sense still more limited (n. 368, 2971); and since the church is not the church from doctrinals, except so far as these have respect to the good of life as their end, or what is the same, unless these doctrinals are conjoined with the good of life, therefore by field is signified principally the good of life; and that this may be of the church, there must be doctrinals from the Word, and these implanted in that good. Without doctrinals there is indeed good of life, but good not as yet of the church, thus not as yet truly spiritual, except only in the capacity of becoming so — as is the case with the good of life among gentiles who have not the Word, and therefore are ignorant
2 of the Lord. That a field is the good of life, in which are to be implanted the things which are of faith, that is, spiritual truths which are of the church, may be plainly evident from the Lord's parable in Matthew: *The sower went forth to sow, and as he sowed, some fell by the wayside and the birds came and devoured them: and others fell upon stony places where they had not much earth, and straightway they sprung up, because they had no deepness of earth; and when*

the sun was risen, they were scorched, and because they had no root, they withered away: and others fell among thorns, and the thorns grew up and choked them: but others fell upon the good ground and yielded fruit, some a hundred fold, some sixty fold, some thirty fold: who hath an ear to hear, let him hear (xiii. 3–9: Mark iv. 3–9: Luke viii. 5–8). Here four kinds of earth or ground in a field, that is, in the church, are treated of. That the seed here is the Word of the Lord, thus truth, which is said to be of faith, and that the good ground is good which is of charity, is plain, for it is the good in man that receives the Word; the wayside is falsity; a stony place is truth that has no root in good; thorns are evils. With the good of life from doctrinals, 3
which is signified by a man of the field, the case is this: they who are regenerated, first do good from doctrinals, for of themselves they do not know good, but learn it from the doctrinals of love and charity; from these they know who the Lord is, who is the neighbor; what love is, and what charity, thus what good is. When they are in this state they are in affection for truth, and are called men [*viri*] of the field; but afterward, when they are regenerated, they do not do good from doctrinals, but from love and charity, for then they are in the good itself which they have learned by doctrinals, and then are called men [*homines*] of the field. Take for example a man who by nature inclines to adulteries, to thefts, and to murders, but who learns from the commandments of the Decalogue that such things are of hell, and so abstains from them. In this state he is affected by the commandments because he is afraid of hell, and from these and likewise from many things in the Word he learns how he ought to direct his life; then when he does good, he does good from the commandments. But when he is in good, he begins to be averse to adulteries, thefts, and murders, to which he was before inclined; and when he is in this state, he no longer does good from the commandments, but from good, which then is in him. In

the former state he learns good from truth, in the latter
4 state he teaches truth from good. This is the case also with spiritual truths, which are called doctrinals, and are still more interior commandments; for doctrinals are the interior truths which belong to the natural man. The first truths are of sense, the next are of knowledge, the interior are doctrinals. These doctrinal truths are founded upon truths of knowledge, since man can form and retain no idea, notion, or conception of them except from knowledges. But truths of knowledge are founded upon truths of the senses, for without sensual truths, knowledges cannot be comprehended by man. These truths, namely, of knowledge and of sense, are what are signified by a man knowing in hunting; but doctrinals are what are signified by a man of the field. Thus they succeed in order with man; wherefore until man is in adult age, and by truths of sense and of knowledge is in doctrinals, he cannot be regenerated, for he cannot be confirmed in the truths of doctrinals, except by ideas derived from the senses and from knowledge. For nothing is ever given with man in his thought, even as to the deepest arcanum of faith, which has not with it a natural and sensual idea, though man is for the most part ignorant of its quality; but in the other life, if he desires it, it is presented to view before his understanding, and even, if he so wishes, before his sight; for in the other life, however incredible it may seem, such things can really be presented to the sight.

3311. *And Jacob was an upright* man.* That this signifies truth is evident from the representation of Jacob, as the doctrine of natural truth (n. 3305); and from the signification of upright, as predicated of those who are in truth, thus as predicated of truth (n. 612).

3312. *Dwelling in tents.* That this signifies worship therefrom, is evident from the signification of tents, as the holy of love, and thence of worship (n. 414, 1102, 2145,

* *Integer.*

2152). That tents signify the holy of worship, is because in the most ancient time the man of the church, who was in love to the Lord, and thence in holy worship, dwelt in tents, and there performed his holy worship; and because then the holy of love and thence the holy of worship began to be represented by tents, it was commanded that they should make a tent, according to the pattern shown to Moses upon Mount Sinai, and should therein institute their Divine worship. Hence also the feast of tabernacles, and their then dwelling in tents, was for the sake of the representation of holy worship which belonged to the man of the celestial church; and hence it is evident that by dwelling in tents is signified worship.

3313. *And Isaac loved Esau, because his hunting was in his mouth.* That this signifies that the Divine good of the Divine rational loved the good of truth, is evident from the representation of Isaac, as the Divine rational of the Lord as to Divine good (see n. 3012, 3013, 3194, 3210); and from the representation of Esau, as the Divine natural of the Lord as to good therein — see above (n. 3300, 3302), and what follows concerning Edom; and from the signification of hunting as the good of life formed from natural truths (see n. 3309). In his mouth signifies that it was in His natural affection; for in the Word that is said to be in the heart which is interior and proceeds from good, and that to be in the mouth which is exterior and proceeds from truth; and since the good of truth, which is here represented by Esau and is signified by hunting, is exterior good, that is, in natural affection, and proceeds from truth, therefore it is said to have been in Isaac's mouth.

3314. *And Rebekah loved Jacob.* That this signifies that the Divine truth of the Divine rational loved the doctrine of truth, is evident from the representation of Rebekah, as the Divine truth of the Divine rational — see above (n. 3012, 3013, 3077), and the whole preceding chapter, where Rebekah is treated of; and from the representation of Jacob,

as the doctrine of natural truth, and in the supreme sense the Divine natural of the Lord as to truth (see n. 3305). That the Divine good of the rational loved the good which pertained to the natural, and the Divine truth of the Divine rational loved the truth which pertained to the natural, is thus: it is good and truth that constitute the rational, and it is also good and truth that constitute the natural; the good of the rational flows in without truth, thus immediately, into the good of the natural, and also through truth, thus mediately; whereas the good of the rational flows in through the truth of the rational, into the truth of the natural, thus mediately, and also through the good of the natural into the truth there, thus also mediately. Hence it is that there is a closer conjunction of the good of the rational with the good of the natural, than with its truth, which conjunction is signified by Isaac's loving Esau; and that there is a closer conjunction of the truth of the rational with the truth of the natural, than with its good, which conjunction
2 is signified by Rebekah's loving Jacob. These things indeed are such as can with difficulty be apprehended, especially for the reason that the world, even the learned part of it, is ignorant of the most general truths upon the subject — as that the rational is distinct from the natural, and that it is good and truth which constitute both the rational and the natural. Still less is it known that the rational flows into the natural, that man may be able to think and to will as he thinks. Since these most general truths are unknown, the inflowing above spoken of can with difficulty be comprehended; and yet these are matters in regard to which the angels have light and perceive things innumerable, and this with the delight in which they are when it is given them to think concerning the Divine of the Lord, with reference at the same time to His Human. The man also who is in good and in whom there is what is angelic while he is in the body, is gifted with some light from the Lord on these and similar subjects; but he who is not in good, feels an

irksomeness in thinking of such things, and the more so the more he thinks of them in application to the Divine pertaining to the Human of the Lord. It is better therefore that those who are of such a nature should remove the mind from such subjects, for they do not in the least comprehend them and even reject them, saying in heart, What is this to me? it will neither bring me honor nor bring me gain.

3315. Verses 29, 30. *And Jacob boiled pottage, and Esau came from the field, and he was faint. And Esau said to Jacob, Let me sup, I pray, of the red, this red, for I am faint; therefore he called his name Edom.* "And Jacob boiled pottage" signifies a heap of doctrinals; "and Esau came from the field" signifies the study of the good of life; "and he was faint" signifies a state of combat. "And Esau said to Jacob" signifies the Lord's perception from the good of the natural; "Let me sup, I pray, of the red" signifies the desire for doctrinals; "this red" signifies what is apparently good; "for I am faint" signifies here as before a state of combat; "therefore he called his name Edom" signifies his quality therefrom as to good, to which were adjoined the doctrinals of truth.

3316. *And Jacob boiled pottage.* That this signifies a heap of doctrinals, is evident from the representation of Jacob, as the doctrine of natural truth (n. 3305), thus doctrinals which are in the natural man; and from the signification of pottage, as a heap of such things. Boiling it signifies heaping up, for the expression in the original tongue is proper to pottage, as if it had been said that he pottaged pottage, that is, heaped it together. The first state of the conjunction of good and truth is what is described in this verse, and in those following, to the end of this chapter. The first state of the man who is being re- 2
generated, or in whom truth is being conjoined to good, is, that first of all in his natural man, or in its store-house which is called the memory, there are heaped together doc-

trinals of truth without any certain order. The doctrinals which are then there may be compared to a heap of material not digested or arranged, and as it were to a sort of chaos. But this is to the end that they may be reduced to order, for whatever is to be reduced to order, is at first in this state of confusion, and this is what is signified by the pottage which Jacob boiled, that is, heaped together. These doctrinals are not reduced to order by themselves but by the good which flows into them, and by how much and in what manner the good acts upon them, by so much and in such manner it reduces them into order. When good first longs for and desires those doctrinals, to the end that it may conjoin them to itself, it appears under the form of affection for truth. These are the things which are signified by Esau's saying to Jacob, Let me sup, I pray, of the
3 red, this red. They appear indeed remote from the sense of the letter, but still, when these words are read by man, and are apprehended by him according to the sense of the letter, the angels who are then with him have no idea at all of pottage, or of Jacob, or of Esau, or of what is red, or of supping of what is red, but instead thereof they have a spiritual idea, which is altogether different, and remote from such natural idea, and into this spiritual idea those things are instantly turned. It is the same with other things in the Word — as for example, when man reads of bread, the angels have no perception of bread, but instantly instead of bread they perceive celestial love and what is of celestial love, that is, love to the Lord; and when wine is read of in the Word, they do not perceive wine, but instead of wine spiritual love and what is of that love, that is, love toward the neighbor. So when pottage or pulse is read of, they do not perceive pottage or pulse, but doctrinals not yet conjoined to good, thus an unarranged heap thereof. Hence it may be evident what and of what quality is the thought and perception of angels, and how remote it is from the thought and perception of man. If

man thought in like manner when he is in what is holy, as when he attends the Holy Supper, and instead of bread perceived love to the Lord, and instead of wine love toward the neighbor, he would be in thought and perception like that of angels, who would then approach nearer to him, till at length they could consociate their thoughts, but only so far as man was at the same time in good. That pottage 4 signifies an unarranged heap, may also be evident from what is said of the sons of the prophets and of Elisha, in the Book of Kings: *Elisha came again to Gilgal, and there was a famine in the land; and the sons of the prophets were sitting before him; and he said to his servant, Set on the great pot and boil pottage for the sons of the prophets: and one went out into the field to gather herbs, and he found a vine of the field and gathered from it wild gourds his garment full, and came and cut them in pieces into the pot of pottage, because they knew not; and they poured out to the men to eat, and it came to pass, in eating of the pottage, they cried out, and said, There is death in the pot, O man of God; and they could not eat; and he said, Take ye meal, and he put it into the pot, and said, Pour out for the people; and they did eat, and there was no evil thing in the pot* (2 Kings iv. 38–41). These words in the internal sense signify things altogether different from what they do in the sense of the letter. A famine in the land signifies a scarcity of the knowledges of good and truth (n. 1460), the sons of the prophets signify those who teach (n. 2534), pottage signifies a heap of knowledges ill compacted, and meal truth which is from good, or the spiritual which is from the celestial (n. 2177); thus that Elisha put meal in the pot, and there was then no evil in it, signifies that that heap was amended by spiritual truth from the Word of the Lord — for Elisha represented the Lord as to the Word (2762). Without this spiritual sense, the story concerning pottage and the change by the meal, would not have been worthy of relation in the most holy Word. For the

sake of the representation of such things this miracle was wrought, as also the rest of the miracles in the Word, all of which have hidden in them Divine things.

3317. *And Esau came from the field.* That this signifies the study of the good of life, is evident from the representation of Esau, as the good of life of natural truth (see n. 3300); and from the signification of coming from the field, as the study of good; for meditating in the field is thinking in good (n. 3196), since the field means the good of the church.

3318. *And he was faint.* That this signifies a state of combat may be evident from the signification of faint, or of faintness, as a state after combat, here a state of combat, because the subject is the conjunction of good with truth in the natural man. That faint here signifies a state of combat, cannot be evident except from the series of things in the internal sense, and especially from this, that good cannot be conjoined with truth in the natural man without combats, or what is the same, without temptations. That it may be known how this case is, in respect to man, it shall
2 be briefly told. Man is nothing else but an organ, or vessel, which receives life from the Lord, for man does not live from himself (n. 290, 2021, 2536, 2706, 1954, 2886–3001). The life which flows in with man from the Lord, is from His Divine love. This love, or the life therefrom, flows in and applies itself to the vessels which are in man's rational and which are in his natural. These vessels in man are in a contrary position in respect to the influent life in consequence of the hereditary evil into which man is born, and of the actual evil which he acquires; but as far as the life which flows in can dispose the vessels to receive it, so far it does dispose them. These vessels in the rational man, and in his natural, are those which are called truths, and in themselves are nothing but perceptions of the variations of the form of those vessels, and of the changes of state according to which, in divers manners, the variations exist,

which are effected in the most subtile substances, by methods inexpressible (n. 2487). Good itself, which has life from the Lord, or which is life, is what flows in and disposes. When therefore these vessels, which are variable as to forms, 3
are in a contrary position and direction in respect to the life, as was said, it may be evident that they must be reduced to a position in accordance with the life, or in obedience to it. This can in no way be effected so long as man is in that state into which he is born, and to which he has reduced himself; for the vessels are not obedient, being obstinately resistent, and opposing the heavenly order according to which the life acts; for the good which moves them, and with which they comply, is of the love of self and the world, which good, from the gross heat which is in it, causes them to be of such a quality. Wherefore, before they can be rendered compliant and fit to receive anything of the life of the Lord's love, they must be softened. This softening is effected by no other means than by temptations; for temptations remove what is of self-love and of contempt of others in comparison with self, consequently what is of self-glory, and also of hatred and revenge arising therefrom. When therefore the vessels are somewhat tempered and subdued by temptations, then they begin to become yielding to, and compliant with the life of the Lord's love, which continually flows in with man. Hence then it 4
is, that good begins to be conjoined to truths, first in the rational man and afterward in the natural; for truths, as was said, are nothing else than perceptions of the variations of the form according to states which are continually changed, and perceptions are from the life which flows in. This is the reason why man is regenerated, that is, made new, by temptations, or what is the same, by spiritual combats, and that he is afterward gifted with another genius, being made mild, humble, simple, and contrite in heart. From these considerations it may now be evident what use temptations promote, namely this, that good from the Lord

may not only flow in, but may also dispose the vessels to obedience, and thus conjoin itself with them. That truths are vessels receptive of good, may be seen above (n. 1496, 1832, 1900, 2063, 2261, 2269). Here therefore, because the subject is the conjunction of good and truth in the natural man, and the first of conjunction exists by combats, which are of temptations, it may be evident that by "he was faint" is signified a state of combat. But as respects the Lord, Who in the supreme sense is here referred to, He by the most grievous temptation-combats reduced all things in Himself to Divine order, insomuch that there remained nothing at all of the human which He had derived from the mother (n. 1444, 1573, 2159, 2574, 2649, 3036); so that He was not made new as another man, but altogether Divine. For the man who is made new by regeneration still retains in himself an inclination to evil, and even evil itself, but is withheld from evil by an influx of the life of the Lord's love, and this with all power; whereas the Lord entirely cast out all the evil which was hereditary to Him from the mother, and made Himself Divine, even as to the vessels, that is, as to truths. This is what in the Word is called glorification.

3319. *And Esau said to Jacob.* That this signifies the Lord's perception from the good of the natural, is evident from the signification of saying, as perceiving (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862); and from the representation of Esau, as the Lord as to the good of the natural (see n. 3300, 3302, and in what follows concerning Edom); and from the representation of Jacob, as the truth of the natural (n. 3305), concerning which there is now perception.

3320. *Let me sup, I pray, of the red, this red.* That this signifies a desire for doctrinals, and that this red signifies what is apparently good, is evident from the signification of supping, as being communicated and conjoined (see n. 3089)—wherefore "let me sup, I pray," signifies to desire

the conjunction of truth or of doctrinals with himself; and from the signification of red as good (see n. 3300), here what is apparently good, because doctrinals howsoever arranged appear in the external form as good, although inwardly they are but a confused heap (n. 3316). These things are mentioned, because Esau had from this the name Edom, for red in the original tongue is Edom; and this in order that by Edom may be signified the good to which are adjoined the doctrinals of truth.

3321. *For I am faint.* That this signifies a state of combat is evident from the signification of faint, or of faintness, as a state of combat (see n. 3318). Mention is here again made of being faint, for the sake of confirmation that the conjunction of good with truth in the natural is effected by spiritual combats, that is, by temptations. In regard to the conjunction of good with truth in the natural, the case in general is this: man's rational receives truths before his natural, and this to the end that the Lord's life, which, as was said, is of love, may flow in through the rational into the natural and dispose the natural and reduce it to obedience. For the rational is purer, and the natural grosser, or what is the same, the rational is interior and the natural exterior; and it is according to order, as may be known, that the interior or purer can flow into the exterior or grosser, but not the reverse. Hence it is that man's rational can be accom- 2
modated to truths and receive them, before his natural, as may be plainly evident from this, that the rational man, with one who is to be regenerated, has much combat with the natural, or what is the same, the internal man with the external. For the internal man, as is also known, can see truths and also will them, but the external refuses assent and resists; for in the natural man there are knowledges, which are in a great measure derived from the fallacies of the senses, and which, notwithstanding their being false, he believes to be true; there are also things innumerable which the natural man does not apprehend, for he is relatively in shade and

darkness, and what he does not apprehend, he believes either not to exist, or not to be so; there are likewise lusts, which are of the love of self and the world, and whatever things favor these, he calls truths; and when man yields to them the dominion, there are in him all things therefrom contrary to spiritual truths. There are also in the natural man reasonings, grounded in falsities impressed from infancy. Moreover, man apprehends by manifest sense what is in his natural man, but not so what is in his rational, until he has put off the body. This also causes him to believe this to be all, and what does not fall into the natural sense,
3 he scarcely believes to be anything. From such causes and some others, it results that the natural man receives truths much later, and with greater difficulty, than his rational. Hence arises combat, which continues so long as is necessary, not ceasing until the vessels recipient of good in the natural man are softened by the temptations, as was shown above (n. 3318); for truths are nothing but vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269), which vessels are harder in proportion as man is more fixedly confirmed in the things which have been mentioned; and the more he is confirmed, the more grievous is the combat, if he is to be regenerated. Because this is the case with the natural man, that the conjunction of truths with good therein is effected by temptation-combats, it is therefore here again said, I am faint.

3322. *Therefore he called his name Edom.* That this signifies his quality therefrom as to good, to which are adjoined the doctrinals of truth, is evident from the signification of calling a name, or of calling by name, as quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Edom. There is frequent mention in the Word of Esau, and also Edom; and by Esau is there signified the good of the natural, before the doctrinals of truth are so conjoined to that good, and also the good of life from influx out of the rational; and by Edom is signi-

fied the good of the natural to which are adjoined the doctrinals of truth. But in an opposite sense Esau signifies the evil of self-love, before falsities are so adjoined to it, namely, to self-love; and Edom signifies the evil of that love, when those falsities are adjoined to it. Most names in the Word, as has been often shown, have also an opposite sense, because what has been good and true in churches, in process of time degenerates into what is evil and false by various adulterations. That such things are signified by 2
Esau and Edom, may be evident from the following passages — in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength. . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was no man with Me. . . . I looked but there was no one helping, I was astonished and there was no one upholding, and Mine own arm saved Me* (lxiii. 1, 3, 5) — where it is clearly evident that Edom is the Lord; and that it is the Lord as to the Divine good of the Divine natural, is manifest, for the subject is the conjunction of good and of truth in the Human of the Lord, and also the temptation-combats by which He conjoined them. That garments there are truths of the natural man, or truths relatively inferior, may be seen above (n. 2576); and that red is the good of the natural (n. 3300). That the Lord by His own power, through temptation-combats, conjoined truths in the natural to good, is described by "I have trodden the wine-press alone, and of the people there was no man with Me. I looked but there was no one helping, I was astonished and there was no one upholding, and Mine own arm saved Me." That arm denotes power, see above (n. 878). In the Book of Judges: *Jehovah,* 3
when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water; the mountains flowed

down (v. 4, 5); to march out of the field of Edom signifies nearly the same as, in Isaiah, to come out of Edom. In like manner in Moses: *Jehovah came from Sinai, and rose from Seir unto them* (Deut. xxxiii. 2). Again: *I see Him, but not now, I behold Him, but not nigh; there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel . . . and Edom shall be a possession, Seir also shall be a possession of his enemies; while Israel doeth valiantly. And he shall have dominion over Jacob, and shall destroy the remnant from the city* (Num. xxiv. 17–19) — treating of the coming of the Lord into the world, Whose human essence is called a star out of Jacob, and a sceptre out of Israel. Edom and Seir, which should be a possession, signify the Divine good of the Lord's Divine natural; their being the possession of his enemies signifies that it should succeed in the place of those things which were before in the natural; dominion then over truths therein is meant by having dominion over Jacob, and destroying the remnant from the city. That Jacob signifies the truth of the natural, see above (n. 3305), and that city signifies the doctrinal (n. 402, 2268, 2449, 2712, 2943, 3216). Dominion is said to be had over these when they are subordinated and subjected to good, and before this they are called enemies, because they continually resist, as was shown above (n.
4 3321). In Amos: *In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of eternity; that they may possess the remnant of Edom, and all the nations, which were called by My name* (ix. 11, 12). The tabernacle of David stands for the church and worship of the Lord, the remnant of Edom for those who are in good within the church, the nations which were called by His name for those who are in good out of the church; that the nations are those who are in good, see above (n. 1259, 1260, 1416, 1849). In David: *Upon Edom will I cast my shoe. . . . Who will bring me into the strong*

city? who will lead me unto Edom? wilt not Thou, O God? (Psalm lx. 8, 10) — where Edom stands for the good of the natural, which is manifest from the signification of shoe, as the lowest natural (n. 1748). In Daniel: *At the time of* 5
the end shall the king of the south thrust at him; and the king of the north shall rush upon him like a whirlwind with a chariot . . . and shall overflow and pass through; and when he shall come into the glorious land many shall be overthrown; but these shall be delivered out of his hand, Edom and Moab, and the chief of the sons of Ammon (xi. 40, 41). Here the last state of the church is treated of; the king of the north stands for falsities, or what is the same, for those who are in falsities; Edom for those who are in simple good, which is such good as is with those who constitute the external church of the Lord; in like manner Moab and the sons of Ammon (n. 2468); and because both, namely, Edom and Moab, signify those who are in good, therefore in many passages both are named together; but the difference is, that Edom is the good of the natural to which are adjoined the doctrinals of truth, while Moab is natural good, such as is with those with whom they are not conjoined; the two appear alike in external form, but not in internal. Hence now it is manifest why it was said, 6
Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land (Deut. xxiii. 7). Because by an Edomite is signified the good of the natural, and by an Egyptian the truths thereof, which are of outward knowledge (n. 1164, 1165, 1186, 1462), therefore both are mentioned in a good sense. Hence also it is manifest why Jehovah said to Moses, that they should not join hands with the sons of Esau, and there should not be given of their land, not so much as for the sole of the foot to tread upon, to the sons of Jacob (Deut. ii. 4–6). But in an opposite sense by 7
Esau and Edom are represented those who turn away from good, in that they altogether despise truth, and are unwill-

ing that any thing of the truth of faith should be adjoined, which is owing principally to self-love; wherefore in an opposite sense by Esau and Edom such persons are signified — as was also represented by this, that the king of Edom went forth with a numerous people and a strong hand, and refused to permit Israel to pass through his border (Num. xx. 14–22). This evil, namely of self-love, which is such that it does not admit the truths of faith, thus neither the doctrinals of truth, is described in various passages of the Word by Esau and Edom, and at the same time the state of the church when it becomes of this quality — as in Jeremiah: *Against Edom. . . . Is wisdom no more in Tema? Is counsel perished from the prudent? is their wisdom become of an ill savor? Flee ye; they have turned themselves away, they have gone into the deep to inhabit, O inhabitants of Dedan; for I will bring the calamity of Esau upon him. . . . I will make Esau bare, I will reveal his hidden things, and he shall not be able to hide himself; his seed is wasted, and his brethren, and his neighbors. . . . Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me. Edom shall become a desolation, every one that passeth by it shall be astonished, and shall hiss at all the*
8 *plagues thereof* (xlix. 7, 8, 10, 11, 17). In David: *They have said, Let the name of Israel be no more in remembrance; for they consult together with one heart: against thee do they make a covenant, the tents of Edom and the Ishmaelites, Moab, and the Hagarenes* (Psalm lxxxiii. 4–6). In Obadiah: *Thus saith the Lord Jehovih concerning Edom. . . . Behold I have made thee small among the nations: thou art greatly despised. The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rock, in the height of thy habitation, that saith in thine heart, Who shall bring me down to the ground? Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from thence. . . . How are they of Esau searched out, their hidden things discovered! . . .*

Shall I not in that day . . . destroy the wise men out of Edom, and the understanding from the mount of Esau? . . . For the violence done to thy brother Jacob shame shall cover thee, and thou shalt be cut off forever. . . . The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall burn among them, and devour them: and there shall not be any remaining to the house of Esau . . . and they of the south shall possess the mount of Esau (i. 1–10, 18, 19). In this passage Esau and Edom stand for the evil of the natural man originating in self-love, which despises and rejects all truth, whence comes its devastation. In Ezekiel: *Son of* 9
man, set thy face against Mount Seir, and prophesy against it, and say unto it, Thus saith the Lord Jehovih, I am against thee, O Mount Seir, and I will stretch out Mine hand against thee, and I will make thee a waste and devastation. . . . Because thou hast had a perpetual enmity, and hast given over the sons of Israel to the hands of the sword, in the time of their calamity, in the time of the iniquity of the end. . . . Because thou hast said, These two nations, and these two countries shall be mine, and we will possess it, and Jehovah is there. . . . And thou shalt know that I Jehovah have heard all thy blasphemies, which thou hast spoken against the mountains of Israel. . . . Thou shalt be desolate, O mount Seir and all Edom, all of it (xxxv. 2, 3, 5, 10, 12, 15). Here it is plainly manifest that Edom, in an opposite sense, means those who despise, reject, and vilify spiritual goods and truths, which are the mountains of Israel. Again: 10
Thus saith the Lord Jehovih, If I have not spoken in the fire of My jealousy against the residue of the nations, and against all Edom, which have appointed My land unto themselves for a possession, with the joy of all their heart, with despite of soul (xxxvi. 5) — where the sense is the same, to appoint the land unto themselves for a possession meaning to vastate the church, that is, the good and truth of the church. In Malachi: *The word of Jehovah against Israel.* 11

. . . *I have loved you, saith Jehovah, yet ye say, Wherein hast Thou loved us? Is not Esau Jacob's brother? . . . yet I loved Jacob, but Esau I hated, and I make his mountain a desolation* (i. 1–3) — where Esau stands for evil of the natural, that does not admit spiritual truth, which is Israel (n. 3305), and the doctrinal of truth, which is Jacob (n. 3305); and on this account he is vastated, which is being hated. That hating is nothing else, is manifest from what was adduced above from the Word concerning Esau and Edom in a good sense; but when truth does not suffer itself to be adjoined to good, then evil is predicated of Jacob instead — as in Hosea: *To visit upon Jacob according to his ways; according to his works will he recompense him; in the womb he supplanted his brother* (xii. 2, 3).

3323. Verses 31–33. *And Jacob said, Sell me as this day thy birthright. And Esau said, Behold, I am going to die, and what profit is this birthright to me? And Jacob said, Swear to me as this day, and he sware unto him, and he sold his birthright unto Jacob.* "And Jacob said" signifies the doctrine of truth; "Sell me as this day thy birthright" signifies that as to time the doctrine of truth was apparently prior. "And Esau said, Behold, I am going to die" signifies that he would afterward rise again; "and what profit is this birthright to me" signifies that then there is no need of priority. "And Jacob said" signifies the doctrine of truth; "Swear to me as this day, and he sware unto him" signifies confirmation; "and he sold his birthright unto Jacob" signifies that in the meantime priority was granted.

3324. *And Jacob said.* That this signifies the doctrine of truth, is evident from the representation of Jacob, as the doctrine of natural truth (n. 3305), or what is the same, those who are in the doctrine of truth. In these verses even to the end of this chapter, the right of priority is treated of, whether it be of truth or of good, or what is the same, whether it be of the doctrine of truth or of the life

of good, or what is still the same, whether it be of faith so far as this is truth of doctrine, or whether it be of charity so far as this is good of life. When man concludes from natural perception, he believes that faith, so far as it is truth of doctrine, is prior to charity so far as this is good of life, because he perceives how truth enters which is of doctrine, but not how good which is of life; for the former enters by an external, that is a sensual way, while the latter enters by an internal way; also because he cannot know otherwise than that truth, inasmuch as it teaches what is good, is prior to good; and further, because the reformation of man is effected by truth and also according to truth, insomuch that man is perfected as to good in proportion to the truth which can be conjoined to it, consequently good is perfected by truth; and still more, because man may be in truth, and think and speak from it, and this with apparent zeal, although he is not at the same time in good; yea, he may even from truth be in confidence of salvation. These and several other considerations lead man to suppose, when judging from the sensual and natural man, that truth which is of faith is prior to good which is of charity; but all these are reasonings from fallacies, because it so appears to the sensual and natural man. Good itself which is of life is prior, 2
such good being the very ground in which truths are to be inseminated; and such as the ground is, such is the reception of the seeds, that is, of the truths of faith. Truths may indeed be first stored up in the memory, like seeds in a granary, or with birds in their crops; but they do not belong to the man unless the ground be prepared; and such as the ground is, that is, such as the good is, such is their germination and fructification. But see on this subject what has been shown in many places before, which will be here cited that it may be known therefrom what good is and what truth, and that priority belongs to good and not to truth — as follows. Why there are not distinct ideas of good and 3
truth (n. 2507). That good flows in by an internal way

unknown to man, while truth is procured by an external way known to man (n. 3030, 3098). That truths are vessels recipient of good (n. 1496, 1832, 1900, 2063, 2261, 2269, 3068, 3318). That good acknowledges its truth, to which it may be conjoined (n. 3101, 3102, 3179); and that most exquisite exploration is made and caution taken lest falsity be conjoined to good, and truth to evil (n. 3033, 3101, 3102). That good makes to itself the truth to which it may be conjoined, because it does not acknowledge any thing as truth but what agrees with it (n. 3161). That truth is nothing else than what is from good (n. 2434).
4 That truth is the form of good (n. 3049). That truth has in itself an image of good, and in good the very effigy of itself from which it exists (n. 3180). That the seed which is truth, is rooted in good which is of charity (n. 880). That faith cannot possibly exist but in its life, that is, in love and charity (n. 379, 389, 654, 724, 1608, 2343, 2349). That from love and charity man may look to truths which pertain to doctrinals of faith, but not the reverse; and that to look from faith, and not from love and charity, is to look behind one's self and to turn back (n. 2454). That truth is made alive according to the good of every one, thus according to the state of innocence and charity in man (n. 1776, 3111). That the truths of faith can be received only by those who are in good (n. 2343, 2349). That they who are in no charity cannot acknowledge the Lord, thus not any truth of faith; and that if they profess such acknowledgment, it is something external without an internal, or is from hypocrisy (n. 2354). That there is no faith where there is not charity (n. 654, 1162, 1176, 2429). That wisdom, intelligence, and knowledge are the sons of charity (n. 1226). That angels are in intelligence and wisdom,
5 because they are in love (n. 2500, 2572). That angelic life consists in the goods of charity, and that angels are forms of charity (n. 454, 553). That love to the Lord is a likeness of Him, and charity toward the neighbor an im-

age of Him (n. 1013). That angels perceive whatever is of faith, by love to the Lord (n. 202). That nothing lives except love and affection (n. 1589). That they who have mutual love, or charity, have the Lord's life (n. 1799, 1803). That love to the Lord and the neighbor is heaven itself (n. 1802, 1824, 2057, 2130, 2131). That the presence of the Lord is according to the state of love and charity (n. 904). That all the commandments of the Decalogue, and all things of faith, are in charity (n. 1121, 1798). That knowledge of the doctrinals of faith effects nothing if man has not charity, for doctrinals look to charity as their end (n. 2049, 2116). That neither acknowledgment of truth nor faith can be given, unless man be in good (n. 2261). That the holy of worship is according to the quality and quantity of the truth of faith implanted in charity (n. 2190). That there is no salvation by faith, but by the life of faith, 6
which is charity (n. 2228, 2261). That the heavenly kingdom is given to those who have the faith of charity (n. 1608). That in heaven all are regarded from their charity and faith therefrom (n. 1258). That none are admitted into heaven, except by willing good from the heart (n. 2401). That they are saved who are in faith, provided that in their faith there be good (n. 2261, 2442). That faith, which has not been implanted in the good of life, altogether perishes in the other life (n. 2228). That if the faith of thought were saving, all would be introduced into heaven; but because the life opposes, they cannot be introduced (n. 2363). That they who hold as a principle that faith alone saves, contaminate truths by the falsity of the principle (n. 2383, 2385). That the fruit of faith is good work, good work is charity, charity is love to the Lord, love to the Lord is the Lord (n. 1873). That the fruits of faith are fruits of good which is of
love and charity (n. 3146). That trust or confidence, which 7
is said to be saving faith, cannot be given except with those who are in the good of life (n. 2982). That good is the life of truth (n. 1589). When it is that truths are said to

have gained life (n. 1928). That good from the Lord flows into truths of every kind, but it is of the greatest importance that they be genuine truths (n. 2531). That good and truth from the Lord flow in, so far as what is evil and false is removed (n. 2411, 3142, 3147). That good cannot flow into truth, so long as man is in evil (n. 2388). That truth is not truth, until it is accepted by good (n. 2429). That there is a marriage of good and of truth in all things and each (n. 2173, 2503, 2507). That affection for good is of life, and affection for truth is for the sake of life (n. 2455). That truth tends to good, and proceeds from good
8 (n. 2063). That by influx truths are called forth out of the natural man, elevated, and implanted in good in the rational man (n. 3085, 3086). That when truth is conjoined to man, it is appropriated to him (n. 3108). That in order that truth may be conjoined with good, there must be consent by the understanding and by the will, and when by the will, then conjunction takes place (n. 3157, 3158). That the rational as to truth is formed by knowledges, and that truths are appropriated when they are conjoined with good, and that then they are of the will, and for the sake of life (n. 3161). That truth is initiated and conjoined to good, not at once, but during the whole life, and also afterward (n. 3200). That as light without heat produces nothing, so the truth of faith produces nothing without the good of love (n. 3146). What the idea of truth without good is, and what the light is in the other life (n. 2228). That faith separate is like the light of winter, and faith from charity is like the light of spring (n. 2231). That they who in act separate truth, because faith, from charity, cannot have conscience (n. 1076, 1077). The reason why men have separated faith from charity, and have declared that faith
9 saves (n. 2231). That the Lord during man's regeneration insinuates good into the truths that are in him (n. 2183, 2189). That man is not regenerated by truth, but by good (n. 989, 2146, 2183, 2189, 2697). That the Lord during

man's regeneration goes to meet and fills the truths that are in him with the good of charity (n. 2063). That they who are in the good of life, and not in the truth of faith, as gentiles and infants, receive the truths of faith in the other life, and are regenerated (n. 989); concerning the gentiles (n. 932, 1032, 2049, 2284, 2589–2604); concerning infants (n. 2290–2293, 2302–2304). That man is regenerated by affection for truth, and when he is regenerated he acts from affection for good (n. 1904). That in one about to be regenerated the seed can take root only in good (n. 880, 989). That the light of a regenerate man is from charity (n. 854). That the same truths in one person may be true, in another less true, and in others may even be falsities, and that this is according to good which is of the life (n. 2439). What the difference is between the good of infancy, the good of ignorance, and the good of intelligence (n. 2280). Who can come into the knowledges of truth and into faith, and who cannot (n. 2689). That the church is not a church, unless the truths of doctrinals are implanted in the good of life (n. 3310). That what is doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844). That the doctrinals of a church are nothing, unless men live according to them (n. 1515). That the doctrine of faith is the doctrine of charity (n. 2571). That the church is from charity, and not from faith separate (n. 916). That every one may know from charity, whether he has the internal of worship (n. 1102, 1151, 1153). That the church of the Lord throughout the world is everywhere various as to truths, but that it is one by charity (n. 3267). That the church would be one if all had charity, though there might be difference as to rituals and doctrinals (n. 809, 1285, 1316, 1798, 1799, 1834, 1844). That out of many would be made one church, if all accounted charity and not faith the essential of the church (n. 2982). That there are two kinds of doctrinals, doctrinals of charity and doctrinals of faith, and that in the Ancient Church there

were doctrinals of charity, which at this day are among the
11 things that are lost (n. 2417). In what ignorance of truth they are who are not in doctrinals of charity (n. 2435). And whereas at this day faith is made the essential of the church, what the Lord so often said concerning love and charity is not even seen or attended to (n. 1017, 2373). That good, which is of love to the Lord and of charity toward the neighbor, is superior and prior to truth which is of faith, and not the reverse (n. 363, 364).

3325. *Sell me as this day thy birthright.* That this signifies that as to time the doctrine of truth was apparently prior, is evident from the signification of selling, as claiming for one's self; and from the signification of as this day, meaning as to time, for this day in the internal sense of the Word signifies what is perpetual and eternal (n. 2838), and that it might not be so here, it is said "as this day," and thus by "as" it becomes only apparently so; and from the signification of birthright, as being prior, namely the doctrine of truth, which is represented by Jacob (n. 3305).
2 By prior, or priority, which is signified by birthright, is meant not only priority of time, but also priority of degree, that is, which should have the dominion, good or truth. For truth before it is conjoined to good, or what is the same, they who are in truth before they are regenerate, are always such that they believe truth to be both prior and superior to good, and so likewise it then appears. But when truth is conjoined to good in them, that is, when they are regenerated, then they see and perceive that truth is posterior and inferior, and then good has dominion over truth in them, which is signified by what Isaac the father said to Esau — *Behold of the fatness of the earth shall be thy dwelling, and of the dew of heaven from above; and by thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass, when thou shalt rule, that thou shalt*
3 *break his yoke from off thy neck* (Gen. xxvii. 39, 40). But since within the church there are more who are not being

regenerated than who are being, and since they who are not being regenerated conclude from appearance, therefore there has been dispute, and this from ancient times, whether the priority be of truth or of good. With those who were not regenerated, and also with those who were not fully regenerated, the opinion has prevailed that truth is prior, for as yet they have not had a perception of good; and so long as one has not a perception of good, he is in shade, or in ignorance, upon these things. But they who are regenerated, because they are in good itself are able to perceive, from the intelligence and wisdom therefrom, what good is, and that it is from the Lord, and that it flows in through the internal man into the external, and this continually, man being altogether unconscious of it; and that it adjoins itself to the truths of doctrinals which are in the memory; consequently that good in itself is prior, although it did not before appear so. Hence, then, came the dispute about the priority and superiority of the one over the other, which was represented by Esau and Jacob, and also by Perez and Zerah, the sons of Judah by Tamar (Gen. xxxviii. 28–30), afterward also by Ephraim and Manasseh, the sons of Joseph (Gen. xlviii. 13, 14, 17–20); and this because the spiritual church is of such a nature that it must be introduced by truth into good, and then be without perception of good, except such and so much as lies concealed in the affection for truth, at which time it cannot be distinguished from the enjoyment of the love of self and the world, which is at the same time in that affection, and is believed to be good. But that good is the first-born, that is, the good of love to 4
the Lord, and of love toward the neighbor — for there is no other good than what is good from these loves — may be evident from this, that there is life in good, but none in truth except that which is from good; and that good flows into truths, and causes them to live, as may sufficiently appear from what was said and shown above concerning good and truth (n. 3324). Wherefore all are called first-born,

who are in love to the Lord and in charity toward the neighbor, and these are also represented in the Jewish Church by what is first-born, that is, are meant by it in a relative sense, because the Lord is the First-born, and all
5 that are first-born are His likenesses and images. That the Lord as to the Divine Human is the First-born, is evident from David: *He shall cry unto Me, Thou art my Father, my God, and the Rock of my salvation. I also will make him the First-born, high above the kings of the earth. My mercy will I keep for him for evermore, and My covenant shall be faithful with him. His seed also will I make to endure for ever, and his throne as the days of ages* (Ps. lxxxix. 26–29) — where the Lord is treated of. And in John: *From Jesus Christ, Who is the faithful witness, the First-born of the dead, and the ruler of the kings of the earth* (Apoc. i. 5). That what was written and represented concerning Him might also be fulfilled, He was likewise by
6 birth the first-born (Luke ii. 7, 22, 23). That they are also called the first-born of the Lord who are in love to Him and in charity toward the neighbor, as being likenesses and images of Him, is evident in John: *The hundred and forty and four thousand, they that had been purchased out of the earth. These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever He goeth: these were purchased from among men, the first fruits* [*first-born*] *unto God and the Lamb. And in their mouth was found no lie; they are without blemish before the throne of God* (Apoc. xiv. 3–5). The hundred and forty and four, or twelve times twelve, stand for those who are in the faith of charity (n. 3272); thousands stand for innumerable, or for all those (n. 2575); virgins stand for the good of love to the Lord and of charity toward the neighbor (n. 2362, 3081), thus for those who are in innocence, which is also signified by following the Lamb; for the Lord is called the Lamb from innocence.
7 Hence they are said to be first fruits, or first-born. From

the above passages it is manifest that the Lord as to the Divine Human was represented in the Jewish Church by what was first-born, and also they who are in love to Him, for these are in the Lord. But what is first-born has in the Word a two-fold representation, representing the Lord as to Divine celestial love, and as to Divine spiritual love. The Divine celestial love of the Lord has relation to the celestial church, or to those who are of that church and are called celestial from love to the Lord; the Divine spiritual love of the Lord has relation to the spiritual church, or to those who are of that church and are called spiritual from love toward the neighbor. The Divine love of the Lord is toward all, but inasmuch as it is variously received by men, in one way by the celestial man and in another by the spiritual man, it is said to be relative. Concerning the first- 8
born which represented the Lord as to Divine celestial love, and also those relatively who were of the celestial church, it is thus written in Moses: *The first-born of thy sons shalt thou give unto Me. Likewise shalt thou do with thine oxen and with thy flock: seven days it shall be with its dam; on the eighth day thou shalt give it Me; and ye shall be holy men unto Me* (Exod. xxii. 29–31). That it should be seven days with the dam, was because the seventh day signified the celestial man (n. 84–87), and because seven thence signified what is holy (n. 395, 433, 716, 881); that it should be given to Jehovah on the eighth day, was because the eighth day signified what was continuous from a new beginning, namely, what was continuous of love (n. 2044). Again: *The firstling among beasts which is made a firstling to Jehovah, no man shall sanctify it; whether it be ox or sheep it is Jehovah's* (Lev. xxvii. 26). Again: *The first ripe fruits of all that is in their land, which they bring unto Jehovah, shall be for thee* [*Aaron*]. . . . *Every thing that openeth the womb of all flesh which they offer unto Jehovah, both of man and beast, shall be thine. Nevertheless the first-born of man shalt thou surely redeem; and the first-*

ling of unclean beasts shalt thou redeem. . . . The firstling of an ox, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire for an odor of rest to Jehovah (Num. xviii. 13, 15, 17). Again: *All the firstling males that are born of thy herd and of thy flock, thou shalt sanctify unto Jehovah thy God: thou shalt do no work with the firstling of thine ox, nor shear the firstling of thy flock. . . . If it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not sacrifice it unto Jehovah thy God*
9 (Deut. xv. 19, 21). Inasmuch as the first-born represented the Lord, and those who are the Lord's by virtue of love to Him, therefore the tribe of Levi was accepted instead of every first-born, and this because Levi represented the Lord as to love. Levi also signifies love, for Levi is adhesion and conjunction, and adhesion and conjunction in an internal sense is love — on which subject, by the Divine mercy of the Lord, more will be said hereafter (at chap. xxix. 34). Concerning the Levites it is written in Moses: *Jehovah spake to Moses, saying, And I, behold, I will take the Levites from among the sons of Israel instead of all the first-born that openeth the womb among the sons of Israel, and the Levites shall be Mine; for all the first-born are Mine: in the day that I smote all the first-born in the land of Egypt, I hallowed unto Me all the first-born in Israel, both man and beast; Mine they shall be* (Num. iii. 11–13). Again: *Jehovah said unto Moses, number all the first-born males of the sons of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for Me* (*I am Jehovah*) *instead of all the first-born among the sons of Israel, and the cattle of the Levites instead of all the firstlings among the cattle of the sons of Israel* (Num. iii. 40, 41, and the subsequent verses; also chap. viii. 14, 16–18); and it is said (viii. 19) that the Levites were given to Aaron, because Aaron represented

the Lord as to the priesthood, that is, as to the Divine love. That the priesthood represented the Divine love of the Lord, may be seen above (n. 1728, 2015). But concern- 10
ing the first-born, which represented the Lord as to Divine spiritual love, and also those relatively who are of the spiritual church, it is written in Jeremiah: *They shall come with weeping, and with supplications will I lead them: I will bring them to fountains of waters, in the way of what is right, wherein they shall not stumble; and I will be to Israel for a father, and Ephraim shall be My first-born* (xxxi. 9) —where a new spiritual church is treated of, Israel standing for spiritual good, Ephraim for spiritual truth, who is called the first-born because a church about to be planted is treated of, in which the intellectual which is of truth, is apparently the first-born; for Ephraim succeeded in the place of Reuben, and was made the first-born (Gen. xlviii. 5, 20: 1 Chron. v. 1); and this because by Joseph, whose sons were Ephraim and Manasseh, was represented the Lord as to Divine spiritual love. But that Israel is essentially the first-born, that is, spiritual good, is evident from Moses: *Jehovah said to Moses . . . thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is My son, My first-born, and I have said unto thee, Let My son go, that he may serve Me; and thou hast refused to let him go: behold I will slay thy son, thy first-born* (Exod. iv. 21–23) —where Israel in the supreme sense signifies the Lord as to the Divine spiritual love, but in a relative sense those who are in spiritual love, that is, in charity toward the neighbor. In the spiritual 11
church, in the beginning, or when it is about to be planted, the doctrine of truth with the external church is the first-born, and the truth of doctrine with the internal church; or what is the same, the doctrine of faith is the first-born with the external church, and faith itself with the internal. But when the church is planted, or where the church actually exists, the good of charity is the first-born with the external church, and charity itself with the internal. When, how-

ever, the church does not suffer itself to be planted, which is the case when the man of the church can no longer be regenerated, it recedes successively from charity, and turns away to faith, being no longer studious of life but of doctrine; and when this is the case, it casts itself into shades, and falls into falsities and evils, and thus becomes no church, and is of itself extinguished. This was represented by Cain, in that he slew his brother Abel. That Cain is faith separate from charity, and that Abel is charity which he extinguished, may be seen above (n. 340, 342, 357, 362). It was afterward represented by Ham and his son Canaan, in that he mocked at his father Noah (n. 1062, 1063, 1076, 1140, 1141, 1162, 1179); afterward by Reuben, the first-born of Jacob, in that he defiled his father's bed (Gen. xxxv. 22); and lastly by Pharaoh and the Egyptians, in that they ill treated the sons of Israel. That all of these were cursed is evident from the Word. Of Cain it is said — *Jehovah said, what hast thou done? the voice of thy brother's blood crieth unto Me from the ground; and now cursed art thou from the ground, which hath opened her mouth to receive thy brother's bloods from thy hand* (Gen. iv. 10, 11). Of Ham and Canaan — *Ham the father of Canaan, saw the nakedness of his father, and told his two brethren. . . . And Noah awoke from his wine . . . and he said, Cursed is Canaan; a servant of servants shall he be unto his brethren* (Gen. ix. 22, 24, 25). And of Reuben — *Reuben, thou art my first-born, my might, and the beginning of my strength, excelling in dignity, and excelling in power; unstable as water, thou shalt not excel; because thou wentest up to thy father's bed, then defilest thou my couch* (Gen. xlix. 3, 4); therefore he was deprived of the birthright
12 (1 Chron. v. 1). That the same was represented by Pharaoh and the Egyptians, and that therefore their first-born and first-born things were slain, is evident from their representation, as outward knowledges (n. 1164, 1165, 1186); by which when man enters into the arcana of faith and no

longer believes any thing but what he can apprehend sensually and scientifically, he then perverts and extinguishes what is of the doctrine of faith, and especially what is of charity. This is what is represented in the internal sense by the first-born of men and first-born of beasts in Egypt being slain — of which it is written in Moses: *I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am Jehovah. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you, and there shall no plague be upon you for a destroyer, when I smite the land of Egypt* (Exod. xii. 12). The first-born of Egypt is the doctrinal of faith and of charity, which is perverted, as was said, by outward knowledges; the gods of Egypt, on whom judgments were to be executed, are falsities; there being no plague as a destroyer where blood was upon the house signifies in the supreme sense, where the Lord is as to Divine spiritual love, and in a relative sense, where spiritual love is, that is, charity toward the neighbor (n. 1001). Moreover concerning Pharaoh 13
and the Egyptians it is thus written: *Moses said, Thus saith Jehovah, About midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of the cattle. . . . And against any of the sons of Israel shall not a dog move his tongue, against man or beast* (Exod. xi. 4–7). And again: *It came to pass at midnight, that Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of the cattle* (Exod. xii. 29); that this was done at midnight was because night signifies the last state of the church, when there is no longer any faith, because there is no char-

ity (n. 221, 709, 1712, 2353). In David: *He smote all the first-born in Egypt, the beginning of strength in the tents of Ham* (Ps. lxxviii. 51). Again: *Israel also came into Egypt, and Jacob sojourned in the land of Ham. . . . God smote all the first-born in their land, the beginning of all their strength* (Ps. cv. 23, 36). The worship of the Egyptians from principles of what is false, arising from truth separate from good, or what is the same, from faith separate from charity, is called the tents of Ham. That tents signify worship may be seen above (n. 414, 1102, 1566, 2145, 2152, 3312); and that Ham is faith separate from charity (n.
14 1062, 1063, 1076, 1140, 1141, 1162, 1179). By this is further confirmed what is signified by the first-born of Egypt being slain; and because every first-born was slain, that still the first-born might represent the Lord as to Divine spiritual love, and at the same time those who are in that love, it was commanded at the time of their departure, that every first-born should be sanctified — concerning which it is written in Moses: *Jehovah spake unto Moses, saying, Sanctify unto Me all the first-born, whatsoever openeth the womb among the sons of Israel, both of man and of beast: it is Mine. . . . Thou shalt cause to pass over unto Jehovah all that openeth the womb, and every firstling which thou hast that cometh of a beast; the males shall be Jehovah's. And every firstling of an ass thou shalt redeem with a lamb, and if thou wilt not redeem it, thou shalt break its neck; and all the first-born of man among thy sons thou shalt redeem. And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By a strong hand Jehovah brought us out from Egypt, from the house of bondmen; and it came to pass when Pharaoh hardened himself against letting us go, that Jehovah slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast. Therefore I sacrifice to Jehovah all that openeth the womb, being males, but all the first-born of my sons I re-*

deem (Exod. xiii. 1, 2, 12–15; xxxiv. 19, 20: Num. viii. 17). From this it may now be evident what is signified in the spiritual sense by birthright.

3326. *And Esau said, Behold, I am going to die.* That this signifies that he should afterward rise again, is evident from the representation of Esau, as good of the natural (n. 3302, 3322); and from the signification of dying, as the last of a state, when anything ceases to be (n. 2908, 2912, 2917, 2923); and because the end of a former state is the beginning of a subsequent one, by going to die is here signified to rise again afterward, in like manner as is signified by being buried; that to be buried means to rise again, see above (n. 2916, 2917, 3256). That he should rise again afterward, means that good would obtain the priority or dominion over truth, after truth as to time had apparently held priority — on which subject see above.

3327. *And what profit is this birthright to me?* That this signifies that there would not then be need of priority, may be evident without explication.

3328. *And Jacob said.* That this signifies the doctrine of truth, is evident from the representation of Jacob, as the doctrine of truth — see above (n. 3324).

3329. *Swear to me as this day, and he sware unto him.* That this signifies confirmation, is evident from the signification of swearing, as confirming (n. 2842); and because confirmation was as to time, it is not said this day, but as this day (n. 3325).

3330. *And he sold his birthright unto Jacob.* That this signifies that priority in the meantime was granted, namely, to the doctrine of truth which is Jacob, is evident from the signification of birthright, as priority (see n. 3325), and that this was in the meantime granted, is manifest from what was said and shown above (n. 3324, 3325). That in the spiritual man in the beginning truth has dominion, is principally because in his first state are enjoyments of the love of self and the world that he believes to be good,

which apply themselves to his truths, and for the most part make the affection for truth in him; for he then thinks that truths may be serviceable to him, either for honor, or for gain, or for reputation in the world, or even for merit in the other life. All these things excite the affection for truth in him, and also enkindle it; which yet are not good, but evil. Nevertheless the Lord permits that such things should influence him in that first time, because otherwise he could not be regenerated. Intelligence and wisdom come in time; in the meanwhile by these truths he is introduced into good, that is, into charity; and when he is in this, then first he perceives what is good, and acts from good, and then judges and concludes from that good concerning truths, and those which do not accord with that good he calls false and rejects. Thus he rules over truths as a master over his servants.

3331. Verse 34. *And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way; and Esau despised the birthright.* "And Jacob gave Esau bread and pottage of lentils" signifies the good of life gifted with the good of truth and the good of doctrinals; "and he did eat and drink" signifies appropriation; "and rose up" signifies elevation thence; "and went his way" signifies life; "and Esau despised the birthright" signifies that the good of life in the meantime made no account of priority.

3332. *And Jacob gave Esau bread and pottage of lentils.* That this signifies the good of life gifted with the good of truth and the good of doctrinals, is evident from the representation of Esau, as the good of life (n. 3300, 3322); and from the signification of bread, as the good of love in general, as well celestial as spiritual (n. 276, 680, 2165, 2177), thus also the good of truth, for this is spiritual good; and from the signification of pottage of lentils, as the good of doctrinals — for pottage signifies a heap of doctrinals (n. 3316), and lentils the good thereof. That Jacob gave

them to Esau, signifies in the internal sense that those things are good by the doctrine of truth, which is represented by Jacob (n. 3305). In this last verse, by these 2
words and those that follow is described the progress, as to truth and good, of the spiritual man in the course of regeneration — namely, first that he learns the doctrinals of truth; next that he is affected by them, which is the good of doctrinals; afterward that by looking into doctrinals he is affected with the truths which are in them, which is the good of truth; lastly, that he wills to live according to them, which is the good of life. In this way the spiritual man in the course of regeneration proceeds from the doctrine of truth to the good of life. But when he is in the good of life the order is inverted, and from that good he regards the good of truth, from this the good of doctrinals, and from this the doctrinals of truth. From this it may be known how man from being a sensual man becomes spiritual, and of what quality man is when he becomes spiritual. That these goods, namely, the good of 3
life, the good of truth, and the good of doctrinals, are distinct from each other, may be evident to those who consider well. The good of life is what flows from the will, the good of truth what flows from the understanding, but the good of doctrinals what flows from knowledge; a doctrinal is that in which these things are. That lentils signify the good 4
of doctrinals, is evident from this, that wheat, barley, beans, lentils, millet, spelt, are such things as signify bread, but with a difference in the species; that bread in general denotes good, is manifest from what has been said and shown above (n. 276, 680, 2165, 2177); thus different species of good are signified by the things named, more noble species of good by wheat and barley, but less noble by beans and lentils — as is also manifest from what is written in Ezekiel: *Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof* (iv. 9).

3333. *And he did eat and drink.* That this signifies appropriation is evident from the signification of eating, as the appropriation of good (n. 2187, 2343, 3168); and from the signification of drinking, as the appropriation of truth (n. 3069, 3089, 3168).

3334. *And rose up.* That this signifies elevation thence, is evident from the signification of rising up, as involving elevation wherever it is mentioned (see n. 2401, 2785, 2912, 2927); and from this, that man is said to be elevated when he is perfected as to spiritual and celestial things, that is, as to truth which is of faith, and as to good which is of love and charity (n. 3171).

3335. *And went his way.* That this signifies life is evident from the signification of going, as advancing into those things which are of good, that is, into those things which are of the life, for all good is of life — in like manner nearly as is signified by departing, sojourning, and making progress (n. 1293, 1457).

3336. *And Esau despised the birthright.* That this signifies that the good of life in the meantime made no account of priority, is evident from the signification of despising, as making no account of; and from the representation of Esau, as the good of life (n. 3300, 3322); and from the signification of birthright, as priority (n. 3325); that it is in the meantime, or as to time, may be seen above (n. 3324, 3325, 3330); hence it is manifest that by Esau despising the birthright, is signified that the good of life in the meantime made no account of priority. That what is related in this chapter concerning Esau and Jacob, may be apprehended as to what it signifies in the internal sense, the thought must be removed entirely from historical things, thus from the persons of Esau and Jacob; and instead of them must be substituted the things they represent, namely, the good of the natural and its truth, or what is the same, the spiritual man who is being regenerated by truth and good; for names in the internal sense of the Word signify

nothing else than things. When the good of the natural and its truths are understood instead of Esau and Jacob, it is then manifest how the case is with man's regeneration by truth and good, namely, that in the beginning truth apparently has the priority and also superiority with him, though good in itself is prior and superior. That it may be still 2
more clearly manifest how it is with this priority and superiority, something further shall be said. It may be known that nothing can possibly enter into man's memory and remain there, unless there be a certain affection or love which introduces it. If there be no affection, or what is the same, no love, there will not be any apperception. It is this affection, or this love, with which the thing that enters connects itself, and being connected remains — as may be evident from this, that when a similar affection or love returns, that thing returns, and is seen as present, with other things which had before entered from a similar affection or love, and this in a series. From this is man's thought, and from thought his speech. In like manner also when the thing returns, if this is effected by objects of the senses, or by objects of the thought, or by the discourse of another, the affection also with which the thing had entered is reproduced. This experience teaches, and every one, if he reflects, may be confirmed in it. Doctrinals of truth enter 3
also in like manner into the memory, and the things which at first introduce them are affections of various loves, as was said above (n. 3330). Genuine affection, which is of the good of charity, is not then perceived; but still it is present; and so far as it can be present, it is adjoined to doctrinals of truth from the Lord, and so far also they remain adjoined. When therefore the time comes that man can be regenerated, then the Lord inspires affection for good, and through it excites the things which have been adjoined to that affection by Him, which things are called in the Word remains; and then by this affection, namely, affection for good, He removes the affections of other loves

successively, consequently also the things which were connected with them. And thus the affection for good, or what is the same, the good of life, begins to have dominion. It also had dominion before, but this could not appear to the man; for as far as man is in the love of self and the world, so far the good which is of genuine love does not appear. From this it may now be manifest what is signified, in the internal sense, by the things which are historically related concerning Esau and Jacob.

CORRESPONDENCES AND REPRESENTATIVES CONTINUED.

3337. What correspondences are, and what representatives, may be evident from what has been said and shown above, namely, that between those things which are of the light of heaven and those which are of the light of the world there are correspondences, and those which stand forth in the things which are of the light of the world are representatives (n. 3225). But what the light of heaven is, and what is its quality, cannot so well be known to man, because man is in those things which are of the light of the world; and as far as he is in these, so far those things which are in the light of heaven appear to him as darkness, and as nothing. These two lights are what make all the intelligence of man, while life flows in. The imagination of man consists solely of forms and appearances of such things as have been received by bodily vision, wonderfully varied and, so to speak, modified; but his interior imagination, or thought, consists solely of forms and appearances of such things as have been imbibed through the mind's vision, still more wonderfully varied and, so to speak, modified. The things which thence exist, are in themselves inanimate, but they become animate by influx of life from the Lord.

3338. Besides these lights, there are also heats, which

likewise are from two fountains, the heat of heaven from its Sun, which is the Lord, and the heat of the world from its sun, which is the luminary visible to our eyes. The heat of heaven manifests itself to the internal man by spiritual loves and affections, but the heat of the world manifests itself to the external man by natural loves and affections. The former heat causes the life of the internal man, but the latter the life of the external man; for without love and affection man cannot live at all. Between these two heats also there are correspondences. These heats become loves and affections by influx of the life of the Lord, and hence they appear to man as if they were not heats, while yet they are; for unless man derived heat therefrom, both as to the internal and as to the external man, he would fall down dead in a moment. This may be evident to any one from this, that in proportion as man is inflamed by love, he grows warm, and in proportion as love recedes, he grows torpid. It is this heat from which the will of man lives, and it is the light above spoken of, from which is his understanding.

3339. In the other life these lights, and also these heats, appear to the life. The angels live in the light of heaven, and also in the heat above described; from the light they have intelligence, and from the heat they have affection for good. For the lights which appear before their external sight are in their origin from the Divine wisdom of the Lord, and the heats which are also perceived by them are from the Divine love of the Lord; wherefore the more the spirits and angels are in intelligence of truth and affection for good, the nearer they are to the Lord.

3340. To that light there is an opposite darkness, and to that heat there is an opposite cold; in these the infernals live. Their darkness is from the falsities in which they are, and their cold is from evils; and the more remote they are from truths, the greater is their darkness, and the more remote they are from good, the greater is their cold. When it is given to look into the hells, where such infernals are,

there appears a dark cloud in which they dwell; and when any exhalation flows therefrom, there are perceived insanities exhaling from falsities, and hatreds from evils. There is also granted them at times light, but it is as a fatuous light; and even this is extinguished to them, and becomes darkness, as soon as they look into the light of truth. There is also granted them at times heat, but it is as the heat of a filthy bath; and even this is changed into cold to them, as soon as they perceive anything of good. A certain one was let into that dark cloud, where the infernals are, that he might know how it was with those who were there; but he was protected of the Lord by angels. Speaking from thence with me, he said that there was there so great a rage of insanity against good and truth, and especially against the Lord, that he was amazed that it could possibly be resisted, for they breathed nothing else but hatred, revenge, and murder, with such violence that they wished to destroy all in the universe; wherefore unless this rage was continually repelled by the Lord, the whole human race would perish.

3341. Inasmuch as representations in the other life can exist only by discriminations of light and shade, it is to be known that all light, consequently all intelligence and wisdom, is from the Lord; and that all shade, consequently all insanity and folly, is from the proprium pertaining to man, spirit, and angel; from these two origins flow forth and are derived all variegations which are of light and shade in the other life.

3342. All the speech of spirits and of angels is also effected by representatives; for by wonderful variations of light and shade they present to the life whatever they are thinking, before the internal and at the same time the external sight of him with whom they speak, and insinuate it by suitable changes of the state of the affections. The representations, which exist in such speech, are not similar to those before described, but are quick and instantaneous, together with the ideas which are of their speech. They are

as when something is described in a long series, while at the same time it is exhibited in an image to the sight; for, what is wonderful, spiritual things themselves, of whatever kind, may be representatively exhibited by forms of imagery that are incomprehensible to man, in which are inwardly things of the perception of truth, and still more interiorly things which are of the perception of good. Such things 2
are also in man, for man is a spirit clothed with a body; as may be evident from this, that all speech perceived by the ear, when it ascends toward the interiors, passes into ideas not unlike the ideas of sight, and from these into intellectual ideas, and thus becomes a perception of the sense of the expressions. Whoever rightly reflects upon these things, may know from them that there is in himself a spirit, which is his internal man, and also that he has such speech after the separation of the body, because he is in the same during his life in the world, though it is not manifest to him that he is in it, by reason of the obscurity and darkness which earthly, corporeal, and worldly things induce.

3343. The speech of angels of the interior heaven is still more beautifully and pleasantly representative, but the ideas, which are representatively formed, are not expressible by words, and if they should be expressed by any, they would exceed not only apprehension, but also belief. Spiritual things, which are of truth, are expressed by modifications of heavenly light, in which are affections, which are wonderfully varied by methods innumerable; and celestial things, which are of good, are expressed by variations of heavenly flame or heat; thus they move all the affections. Into this interior speech man also comes after the separation of the body, but only he who is in spiritual good, that is, in the good of faith or, what is the same, in charity to the neighbor, during his life in the world; for inwardly he has that speech in himself, though he is ignorant of it.

3344. But the speech of angels of the still more interior or third heaven, though it be also representative, is yet such

as to be inconceivable by any idea, consequently to be indescribable. This idea is also inwardly in man, but in him who is in celestial love, that is, in love to the Lord; and after the separation of the body he comes into it, as if born into it, though nothing of it, as was said, could be comprehended by him under any idea during his life in the body. In short, by representatives adjoined to ideas, speech becomes as it were alive; least of all with man, because he is in the speech of words; but more so with angels of the first heaven; still more with angels of the second heaven; and most of all with angels of the third heaven, since these are most nearly in the life of the Lord. Whatever is from the Lord is in itself living.

3345. Hence it may be evident that there are interior orders of speech, but still such that one exists from another in order, and one is in another by order. The speech of man is known as to its quality, and also his thought from which the speech flows, the particulars of which are such that they can never be explored. The speech of good spirits or angels of the first heaven, and the thought from which it flows, is more interior, and contains in it things still more wonderful and inexplorable. The speech of angels of the second heaven, and the thought from which again that flows, is still more interior, containing in it things still more perfect and ineffable. But the speech of angels of the third heaven, and the thought from which again it flows, is inmost, containing in it things altogether ineffable. And though all these kinds of speech are such that they appear different from one another, nevertheless there is but one speech, since one forms another, and one is in another, but what stands forth in the exterior is the representative of the interior. Man cannot believe this when he does not think beyond worldly and corporeal things, and therefore supposes that the interior things with him are nothing, though in fact they are everything, and exterior things, that is, worldly and corporeal things, in which he places everything, are in comparison scarce anything.

3346. That I might know these things, and that with certainty, it has been granted me by the Divine mercy of the Lord, now for several years almost continually, to speak with spirits and angels, and with spirits or angels of the first heaven in their own speech; also at times with angels of the second heaven in their speech; but the speech of angels of the third heaven has only appeared to me as a radiation of light, in which there was perception from the flame of good that was in it.

3347. I have heard angels speaking concerning human minds, and concerning their thought and the speech therefrom. They compared them to the external form of man, which again exists and subsists from the innumerable forms that are within, as from the brains and their continuations, the lungs, the heart, the liver, the pancreas, the spleen, the stomach, and the intestines, besides several other organs, as those of generation in both sexes; and from the innumerable muscles encompassing these organs, and lastly from the integuments; and from all these being woven together from vessels and fibres, and indeed from vessels and fibres within vessels and fibres, from which are ducts and lesser forms; thus existing from things innumerable; all which nevertheless conspire, each in its own way, to the composition of the external form, in which nothing appears of the things that are within. To this external form they compared human minds, and the thoughts and the speech therefrom. But angelic minds they compared to those things which are within, which are in comparison unlimited, and also incomprehensible. They compared also the faculty of thinking, to the faculty of the viscera of acting according to the form of the fibres, saying that the faculty was not of the fibres, but of the life in the fibres, as the faculty of thinking is not of the mind, but of life from the Lord flowing into it. Such comparisons when made by angels, are also at the same time exhibited by representatives, whereby the interior forms above spoken of are presented visibly and intel-

lectually, as to the smallest incomprehensible parts, and this in a moment; but comparisons by celestial and spiritual things, such as are made among celestial angels, immensely exceed in beauty of wisdom the comparisons made by natural things.

3348. Spirits from another earth were with me for some time, when I described to them the wisdom of our globe, and told them that among the sciences pursued by the learned is that of analytics, with which they busy themselves in exploring what is of the mind and its thoughts, calling it metaphysics and logic. But I said that men have advanced little beyond terms, and certain versatile rules; and that they argue concerning these terms, as what form is, what substance, what the mind, and what the soul; and that by those common versatile rules they dispute sharply about truths. It was then perceived by them that such analytical processes take away all sense and understanding of a subject when men stick to them as terms and think
2 on such subjects by artificial rules. They said that such things were only little black clouds thrown in the way of the intellectual sight, and that they draw down the understanding into the dust. They added that with them it is not so, but that they have clearer ideas of things in consequence of being unacquainted with such analytics. I was also permitted to see how wise they were; they represented the human mind wonderfully, as a heavenly form, and its affections as spheres of activity agreeable to it, and this so skilfully that they were commended by angels. They represented also in what manner the Lord bends those affections which in themselves are not delightful, into such as
3 are delightful. Learned men of our earth were present and could not in the least comprehend, although in the life of the body they had discoursed much on such subjects in a philosophical way. Those spirits, when in turn they perceived their thoughts, that they confined themselves to terms merely, and were inclined to dispute on every point whether it was so, called such things feculent froth.

3349. From what has been said thus far it may be evident what correspondences are, and what representatives; but besides what has been said and shown at the end of the preceding chapters (n. 2987–3903, and n. 3213–3227), may be seen what is said of them elsewhere, namely, that all things in the sense of the letter of the Word are representative and significative of what is in the internal sense (n. 1404, 1408, 1409, 2763). That the Word by Moses and the prophets was written by representatives and significatives, and that it could not be written in any other style to have an internal sense, by which there might be communication of heaven and earth (n. 2899). That the Lord for this reason also spoke by representatives, as well as because He spoke from the very Divine (n. 2900). Whence are the representatives and significatives that are in the Word and in rituals (n. 2179). That representatives had rise from the significatives of the Ancient Church, and these from the things perceived by the Most Ancient Church (n. 920, 1409, 2896, 2897). That the most ancient people had their representatives also from dreams (n. 1977). That Enoch represents those who collected the things of perception of the most ancient people (n. 2896). That in heaven there are continually representatives of the Lord and His kingdom (n. 1619). That the heavens are full of representatives (n. 1521, 1532). That the ideas of angels are changed into various representatives in the world of spirits (n. 1971, 1980, 1981). Representatives by which children are introduced into intelligence (n. 2299). That representatives in nature are from the influx of the Lord (n. 1632, 1881). That in universal nature there are representatives of the Lord's kingdom (n. 2758). That in the external man there are things which correspond, and things which do not correspond, to the internal (n. 1563, 1568).

3350. To show more plainly the nature of representatives, it is permitted to adduce one further instance: I heard many angels of the interior heaven, who were together or in consort forming a representative. The spirits about me

could not perceive it, except from a certain influx of interior affection. It was a choir, in which the many angels together thought the same thing, and spoke the same thing. By representations they formed a golden crown with diamonds around the head of the Lord; which was effected at the same time by quick series of representations, such as are of thought and speech, spoken of above (n. 3342–3344); and what is wonderful, though there were many, still they all thought and spoke as one, thus they all represented as one; and this because none was desirous to do anything from himself, still less to preside over the rest and lead the choir; for whoever does this, is of himself dissociated instantly. But they suffered themselves to be led mutually by each other, thus all individually and collectively by the Lord. All the good who come into the other life are
2 brought into such harmonious agreements. Afterward were heard many choirs, which exhibited various things representatively, and although there were many choirs, and many in each choir, still they acted as one; for from the form of various things there resulted a one, in which was heavenly beauty. Thus the universal heaven, which consists of myriads of myriads, can act as one, by being in mutual love; for thus they suffer themselves to be led by the Lord; and, what is wonderful, the greater their numbers are, that is, the greater the number of the myriads which constitute heaven, so much the more distinctly and perfectly are things done in general and in particular; and the more also as the angels are of a more interior heaven; for all perfection increases toward interiors.

3351. They who formed the choirs on this occasion were of the province of the lungs, thus of the spiritual kingdom of the Lord, for they flowed gently into the respiration; but the choirs were distinct, some pertaining to voluntary respiration and some to involuntary.

3352. A continuation concerning correspondences and representatives, especially those in the Word, will be given at the close of the following chapter.

CHAPTER TWENTY-SIXTH.

3353. Most men believe that when the final judgment comes, all things are to be destroyed in the visible world — that the earth will be consumed by fire, the sun and the moon will be dissipated, and the stars will vanish away — and that a new heaven and a new earth will afterward arise. This opinion they have conceived from the prophetic revelations in which such things are mentioned. But that the truth is quite otherwise, may be evident from what was shown above concerning the final judgment (n. 900, 931, 1850, 2117–2133); from which it is manifest that the final judgment is nothing else than the end of the church with one nation, and its beginning with another, which end and beginning occur when there is no longer any acknowledgment of the Lord, or, what is the same, when there is no faith. There is no acknowledgment, or no faith, when there is no charity; for faith cannot be given but with those who are in charity. That at such time there is an end of the church, and a transference of it to others, is plainly manifest from all those things which the Lord Himself taught and foretold, in the Evangelists, concerning that last day, or the consummation of the age — in Matthew, chap. xxiv.; in Mark, chap. xiii.; and in Luke, chap. xxi. But as those passages cannot be comprehended by any one without the key, which is their internal sense, it is permitted to unfold in order the things contained in them, beginning here with 2
these words in Matthew: *The disciples came unto Him privately, saying, Tell us, when shall these things be? and what is the sign of Thy coming, and of the consummation of the age? And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in My Name, saying, I am the Christ; and shall lead many astray.*

And ye shall hear of wars and rumors of wars: see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall be stirred up against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in divers places. But all these things are the beginning of sorrows (xxiv. 3–8). They who keep in the sense of the letter cannot know whether these things, and those which follow in the chapter, were spoken concerning the destruction of Jerusalem and the dispersion of the Jewish nation, or concerning the end of days, which is called the final judgment; but they who are in the internal sense see clearly that the end of the church is here treated of, which end is what is here and elsewhere called the coming of the Lord and the consummation of the age. And because that is the end which is meant, it may be known that all those expressions signify things of the church; but what they signify may be evident from the several particulars in the internal sense — as when it is said that many shall come in My name, saying, I am the Christ, and shall lead many astray; where name does not signify name, nor Christ Christ; but name signifies that by which the Lord is worshipped (n. 2724, 3006); and Christ signifies truth itself (n. 3009, 3010); thus it is meant that there would come those who would say, This is of faith, or This is true, when yet it is neither of faith, nor true, but false: that they should hear of wars and rumors of wars, is, that there would be disputes and strife concerning truths, which are wars in the spiritual sense; that nation should be stirred up against nation, and kingdom against kingdom, signifies that evil would fight with evil, and falsity with falsity. That nation signifies good, but in the opposite sense evil, may be seen above (n. 1259, 1260, 1416, 1849); and also that kingdom signifies truth, but in an opposite sense falsity (n. 1672, 2547). And there shall be famines and pestilences, and earthquakes in divers places, signifies that there would be no longer any knowledges of good and of truth, and thus

that the state of the church would be changed, which is an earthquake.

3354. From these things it is manifest what is meant by those words of the Lord, namely, the first state of the church's perversion, which is when men begin no longer to know what is good and what is true, but dispute among themselves concerning them, whence falsities arise. Because this is the first state, it is said that the end is not yet, and that these things are the beginning of sorrows, and this state is called earthquakes in divers places, which signifies in the internal sense a change of the state of the church in part, or at first. That it was said to the disciples, signifies that it is said to all who are of the church, for the twelve disciples represented all such (n. 2089, 2129, 2130); wherefore it is said, See that no man lead you astray; also, Ye shall hear of wars and rumors of wars, see that ye be not troubled.

3355. That an earthquake signifies in the internal sense a change of the state of the church, is evident from the signification of earth, as the church (n. 566, 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928); and from the signification of quaking, or movement, as change of state, here as to the things of the church, namely, as to good and truth. It is also manifest from other passages in the Word — as in Isaiah: *It shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the flood-gates on high are opened, and the foundations of the earth do shake. The earth breaking is broken . . . the earth moving is moved, the earth reeling reeleth like a drunken man, and moves to and fro like a hut; and the transgression thereof is heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day that Jehovah shall visit upon the host of the height on high, and upon the kings of the ground upon the ground* (xxiv. 18–20). That the earth here is the church, is plainly man-

ifest, for it is the church that is treated of, whose foundations are said to be shaken, and itself to be broken and moved, to reel and totter, when good and truth are no longer known. The kings of the ground are truths, here falsities, upon which will be visitation; that kings are truths, and in an opposite sense falsities, see above (n. 1672, 2015); and that ground means, like earth, the church, but
2 with a difference (n. 566, 1068). Again: *I will make a man more rare than fine gold, and a man than the gold of Ophir; therefore I will shake the heaven, and the earth shall be shaken out of her place; in the wrath of Jehovah of Sabaoth, and in the day of the heating of His anger* (xiii. 12, 13) — speaking of the day of judgment; and in this passage also earth clearly represents the church, which is said to be shaken out of its place, when it is changed as to state — that place is state, may be seen above (n. 1273–1275, 1377, 2625, 2837). Again: *Is this the man that shaketh the earth, that shaketh kingdoms, that maketh the world as a wilderness, and overthroweth the cities thereof?* (xiv. 16, 17) — where Lucifer is meant; the earth stands for the church, which he is said to shake when he claims to himself all things of it; that kingdoms are truths of the church,
3 may be seen above (n. 1672, 2547). In Ezekiel: *It shall come to pass in that day, when Gog cometh upon the land of Israel . . . My fury shall rise in Mine anger . . . in My jealousy and in the fire of My wrath I will speak, Surely in that day there shall be a great shaking upon the ground of Israel* (xxxviii. 18–20). Gog stands for external worship separate from internal, and thus become idolatrous (n. 1151); the earth and the ground of Israel for the spiritual church; the shaking upon the ground, for a change of its state. In Joel: *The earth quaked before Him, the heavens trembled, the sun and the moon were darkened, and the stars withdrew their shining* (ii. 10) — where also the subject is the day of a final judgment; the earth being moved means a changed state of the church; the sun and moon the

good of love and its truth (n. 1529, 1530, 2441, 2495), which are said to be darkened, when goods and truths are no longer acknowledged; stars stand for the knowledges of good and truth (n. 2495, 2849). In David: *The earth was shaken and was moved, and the foundations of the mountains trembled and were shaken, because He was wroth* (Ps. xviii. 7); the earth shaken and moved stands for the state of the church become perverse. In John: *And I saw,* 4 *when he opened the sixth seal, and behold there was a great earthquake; and the sun became black as sackcloth of hair; and the whole moon became as blood, and the stars of heaven fell unto the earth* (Apoc. vi. 12, 13)—where the earthquake, the sun, the moon, and the stars have a like signification as in Joel. Again: *In that hour there was a great earthquake and the tenth part of the city fell; and there were killed in the earthquake, names of men, seven thousand* (Apoc. xi. 13). From all these passages it is manifest that an earthquake is nothing else than a change of the state of the church, and that earth in the internal sense is nothing else than the church; and since earth is the church, it is evident that by the new heaven and new earth, which were to succeed in place of the former (Isa. lxv. 17; lxvi. 22: Apoc. xxi. 1), nothing else is signified than a new church, internal and external (n. 1733, 1850, 2117, 2118).

3356. That movement means change of state is because movement takes place in space and in time; and in the other life there is no idea of space and of time, but in their place there is state. In the other life indeed all things appear as in space, and succeed as in time, but in themselves the space and time are changes of state, for they exist therefrom. This is perfectly well known to every spirit, even to the wicked, who by changes of state induced in others cause them to appear in another place, when yet they are not there. It may also be known to man from this, that as far as man is in a state of affections and thence of joy, and as far as he is in a state of thoughts and thence of absence

from the body, so far he is not in time; for, several hours then appear to him scarcely as one; and this because his internal man or spirit has states, to which spaces and times in the external man correspond. Movement, therefore, being successive progression in space and time, is in the internal sense change of state.

CHAPTER XXVI.

1. And there was a famine in the land, besides the former famine, that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2. And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I say to thee.

3. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father.

4. And I will multiply thy seed as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed.

5. Because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.

6. And Isaac dwelt in Gerar.

7. And the men of the place asked him of his wife; and he said, She is my sister; for he feared to say, She is my wife, lest the men of the place should kill me for Rebekah, because she was good to look upon.

8. And it came to pass, because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his wife.

9. And Abimelech called Isaac, and said, Surely, behold

she is thy wife, and how saidst thou, She is my sister; and Isaac said unto him, Because I said, Lest I die for her.

10. And Abimelech said, What is this thou hast done unto us, that one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us?

11. And Abimelech charged all the people, saying, He that toucheth this man and his woman, dying shall die.

12. And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him.

13. And the man increased, and went on going and increasing until he became exceeding great.

14. And he had possessions of flocks and possessions of herds, and much service: and the Philistines envied him.

15. And all the wells, which his father's servants digged, in the days of Abraham his father, the Philistines stopped them up, and filled them with dust.

16. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac returned, and digged again the wells of waters, which they digged in the days of Abraham his father, and the Philistines stopped them up after the death of Abraham; and he called their names after the names which his father called them.

19. And the servants of Isaac digged in the valley, and found there a well of living waters.

20. And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him.

21. And they digged another well, and they strove over that also, and he called the name of it Sitnah.

22. And he removed from thence, and digged another well, and for that they strove not, and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father, fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham My servant.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there; and there the servants of Isaac digged a well.

26. And Abimelech went to him from Gerar, and Ahuzzath his companion, and Phicol the captain of his host.

27. And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you.

28. And they said, Seeing we have seen that Jehovah was with thee; and we said, Let there be now an oath between us, between us and thee, and let us make a covenant with thee.

29. If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah.

30. And he made them a feast, and they did eat and drink.

31. And they rose early in the morning, and sware a man to his brother; and Isaac sent them away, and they departed from him in peace.

32. And it came to pass in that day, that the servants of Isaac came, and showed him concerning the causes of the well which they had digged; and they said unto him, We have found waters.

33. And he called it Shibah; therefore the name of the city is Beer-sheba unto this day.

* * * * * * * * *

34. And Esau was a son of forty years, and he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.

35. And they were bitterness of spirit unto Isaac and to Rebekah.

CONTENTS.

3357. In this chapter, in the internal sense, appearances of truth of a threefold degree are treated of, how they were adjoined to truth Divine, that truths and their doctrinals might be received, and a church might exist.

3358. In verses 1–6 are described appearances of truth of a superior degree, which are in the internal sense of the Word, in which appearances the angels are, and in which is Divine truth and good. And it is shown that Divine good and truth cannot be comprehended, thus cannot be received, unless they are in appearances — verses 7–13.

3359. Appearances of truth of an inferior degree, which are in the interior sense of the Word, in which appearances men may be who are of the internal church, are also treated of — verses 14–17.

3360. Afterward, appearances of truth are described of a still inferior degree, which are of the literal sense of the Word, in which appearances men may be who are of the external church — verses 18–25; and by these may still be conjunction with the Lord — verses 26–33.

3361. Scientific truths adjoined to good therein are treated of in verses 34, 35.

INTERNAL SENSE.

3362. In the twenty-first chapter Abimelech was treated of, that he made a covenant with Abraham, and that then Abraham reproved him concerning a well of waters, which his servants had seized upon. In the present chapter a nearly similar occurrence is related between Abimelech and Isaac, like also in this, that as Abraham had said that his

wife was his sister, so also said Isaac; from which it is manifest that some Divine arcanum therein is the reason why these things occurred a second time, and were again related, and also that mention is made of wells on each occasion, of which wells it would be of little concern to know, unless something Divine was concealed therein. But the internal sense teaches what is therein, and that the subject is the conjunction of the Lord with those who are in His kingdom in the heavens and on earth by truths, and indeed by appearances of truth of a superior degree with angels, and by appearances of truth of an inferior degree with men, consequently by the Word, in the internal and external sense of which are contained those appearances. For truths Divine themselves are such that they can never be comprehended by any angel, still less by any man, as they exceed every faculty of their understanding. That still there may be conjunction of the Lord with them, truths Divine flow in with them in appearances, and when truths Divine are with them in such appearances, they can both be received and acknowledged. This is effected by adaptation to the comprehension of every one; wherefore appearances, that is, truths angelic and human, are of a threefold degree. These are Divine arcana, which are contained in the internal sense in what was related in the former chapter of the doings of Abimelech and Abraham, and in this chapter of those of Abimelech and Isaac.

3363. Verse 1. *And there was a famine in the land, besides the former famine, that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.* "And there was a famine in the land, besides the former famine, that was in the days of Abraham" signifies a lack of the knowledges of faith; "And Isaac went unto Abimelech king of the Philistines unto Gerar" signifies the doctrinals of faith; Abimelech is the doctrine of faith respecting rational things; king of the Philistines is doctrinals; and Gerar is faith.

3364. *And there was a famine in the land, besides the former famine, that was in the days of Abraham.* That this signifies a lack of the knowledges of faith, is evident from the signification of famine as being a lack of knowledges (n. 1460). That it is of the knowledges of faith, is manifest from what presently follows, that is, from the representation of Abimelech, and from the signification of Gerar, as what is of faith. The famine in the days of Abraham, which is mentioned in the twelfth chapter (v. 10) and explained above (n. 1460), was a lack of knowledges which are of the natural man; but the famine here spoken of is a lack of the knowledges which are of the rational man, wherefore it is said that "there was a famine in the land, besides the former famine, that was in the days of Abraham." Here in the internal sense the subject is the Lord, that from His Divine are all the doctrinals of faith; for there exists no doctrinal, nor the smallest part of one, which is not from the Lord, for the Lord is doctrine itself. Hence it is that the Lord is called the Word, because the Word is doctrine; but since everything which is in the Lord is Divine, and the Divine cannot be comprehended by any created being, therefore the doctrinals which are from the Lord, so far as they appear before created beings, are not truths purely Divine, but appearances of truth; nevertheless in such appearances there are truths Divine, and because they have these truths in them the appearances also are called truths; and these are now the subject in this chapter.

3365. *And Isaac went unto Abimelech king of the Philistines unto Gerar.* That this signifies the doctrinals of faith is evident from the representation of Isaac, as the Lord as to the Divine rational — see above (n. 1893, 2066, 2072, 2083, 2630); and that Isaac is the Lord's Divine rational as to Divine good (n. 3012, 3194, 3210), and also as to Divine truth, which is represented by the marriage of Isaac with Rebekah (n. 3012, 3013, 3077); thus by Isaac

is here represented the Lord as to Divine truth conjoined to Divine good of the rational, for Rebekah was with Isaac, and was called sister — and from the representation of Abimelech, as the doctrine of faith respecting rational things (n. 2504, 2509, 2510, 2530); and from the signification of the king of the Philistines, as doctrinals — that king in the internal sense is truth which is of doctrine, may be seen above (n. 1672, 2015, 2069), and that the Philistines signify the memory of knowledges, which also is of doctrinals (n. 1197, 1198) — and from the signification of Gerar, as faith (n. 1209, 2504). Hence it is manifest what is signified by Isaac's going to Abimelech king of the Philistines unto Gerar, namely, that from the Lord is the doctrine of faith respecting rational things, or what is the same, respecting the doctrinals of faith. All those things are called doctrinals which are of doctrine, which so far as they can be received and acknowledged in heaven by angels, and on earth by men, are said to respect rational things; for it is the rational faculty that receives and acknowledges them. But the rational is such that it can in no wise comprehend Divine things, inasmuch as it is finite, and the finite cannot comprehend what is of the infinite; therefore truths Divine from the Lord are presented before the rational faculty by appearances. Hence it is that doctrinals are nothing else than appearances of truth Divine, or nothing else than heavenly and spiritual vessels, in which is the Divine; and because the Divine, that is, the Lord, is in them, they affect, and by them there is conjunction of the Lord with angels and men.

3366. Verses 2, 3. *And Jehovah appeared unto him, and said, Go not down into Egypt; dwell in the land which I say to thee. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these lands, and I will establish the oath which I sware unto Abraham thy father.* "And Jehovah appeared unto him, and said" signifies thought from the Divine;

"Go not down into Egypt; dwell in the land which I say to thee" signifies that he should not go down to knowledges, but to rational things, which being illustrated by the Divine are appearances of truth. "Sojourn in this land" signifies instruction; "and I will be with thee" signifies the Divine; "and will bless thee" signifies that thus would be increase; "for unto thee" signifies good; "and unto thy seed" signifies truth; "I will give all these lands" signifies spiritual things; "and I will establish the oath which I sware unto Abraham thy father" signifies confirmation thus.

3367. *And Jehovah appeared unto him, and said.* That this signifies thought from the Divine, is evident from the signification of appearing, when it is said of the Lord, Who is Jehovah, as the Divine itself which was in Himself; that Jehovah was in the Lord, and that the Lord Himself is Jehovah, has been shown above in many places (see n. 1343, 1725, 1729, 1733, 1736, 1791, 1815, 1819, 1822, 1902, 1921, 1999, 2004, 2005, 2018, 2025, 2156, 2329, 2447, 2921, 3023, 3035, 3061); and that the Lord, so far as He had united the Human essence with the Divine, so far spoke with Jehovah as with Himself (n. 1745, 1999); thus Jehovah appearing to him, in the internal sense signifies from the Divine; that thought is signified is evident from the signification of saying, as perceiving and also thinking, as has been frequently shown.

3368. *Go not down into Egypt; dwell in the land which I say to thee.* That this signifies that he should not go down to knowledges but to rational things, which being illustrated by the Divine are appearances* of truths, is evident from the signification of Egypt, as outward knowledge (n. 1164, 1165, 1186, 1462); and from the signification of land, as here rational things which illustrated by the Divine are appearances of truth; for the land which is here meant, is Gerar, where Abimelech king of the Philistines was, and by Gerar

* "Appearances of truth" in this chapter has nearly the sense of "appearings of truth," or truths as they are seen in the light.

is signified faith, and by Abimelech the doctrine of faith respecting rational things; and by king of the Philistines doctrinals (n. 3363, 3365). Therefore by the land, namely, Gerar where Abimelech was, nothing else is signified in the
2 internal sense; for the signification of land is various (n. 620, 636, 1066), denoting the quality of the nation of which it is predicated (n. 1262); but in a proper sense land signifies the church (n. 3355), and because the church, it signifies also those things which are of the church, consequently the doctrinals of charity and faith; thus also rational things which illustrated by the Divine are appearances of truth; for that these appearances are the truths of the church, thus its doctrinals, may be seen above (n. 3364, 3365). Whether you say rational things illustrated by the Divine, or appearances of truth, or truths celestial and spiritual, such as are in the kingdom of the Lord in the heavens, or in heaven, and such as are in His kingdom on the earths, or on earth, it is the same; the same are also called doctrinals, but this from the truths which are in them. The angelic and human rational is and is called rational from the appearances of truth illustrated by the Divine, and without these it is not rational; thus rational things are these appearances of
3 truth. That it is here said that he should not go down into Egypt, that is, not to knowledges, is because knowledges were before treated of; for Abraham's sojourning in Egypt represented the instruction of the Lord in knowledges, in childhood (n. 1502). With the arcanum that He should not go down into Egypt, but should sojourn in the land of Gerar, that is, that He should not look to knowledges, but to rational things, the case is this: all appearances of truth, in which is the Divine, are of the rational, insomuch that rational truths and appearances of truth are the same; whereas knowledges are of the natural, insomuch that natural truths and truths of knowledge are the same. Rational truths, or appearances of truth, can never be and exist, except from an influx of the Divine into the rational, and

through rational things into the knowledges which are of the natural. The things which then have place in the rational appear in the natural, as an image of many things together in a mirror; and thus they are presented before man, and also before an angel; before an angel, however, they are not presented so evidently in the natural, but they are with those who are in the world of spirits, and are in the spiritual-natural, and hence they have representatives of truth. The case is similar with every man, for, as was said 4
before, he who is in good is a little heaven, or what is the same, an image of the greatest heaven, and because Divine truth cannot flow immediately into knowledges, which are of his natural man, but through rational things, as was said, therefore it is here said that he should not go down into Egypt, but should reside in the land of Gerar. But a clear idea cannot be had concerning these things unless the nature of influx be known, and also the nature of ideas; wherefore, by the Divine mercy of the Lord, these things will be treated of at the close of the chapters, where experiences are related.

3369. *Sojourn in this land.* That this signifies instruction is evident from the signification of sojourning, as instructing (n. 1463, 2025); and from the signification of land here, as rational things which illustrated by the Divine are appearances of truth (see above, n. 3368). Thus sojourning in this land signifies instruction in those things.

3370. *And I will be with thee.* That this signifies the Divine may be evident from this, that it is Jehovah Who speaks, thus the Divine Itself, and when it is said by Him, I will be with thee, it signifies in the series that thus the Divine would be in them.

3371. *And will bless thee.* That this signifies that thus there would be increase, is evident from the signification of blessing, as making fruitful in goods and multiplying in truths (see n. 981, 1420, 1422, 1731, 2846, 3140); thus signifying increase.

3372. *For unto thee.* That this signifies good may be evident from its meaning unto Isaac, by whom the Lord is represented as to the Divine rational, as has been often shown; and the Divine rational of the Lord is nothing but good, even the truth therein being good, because Divine.

3373. *And unto thy seed.* That this signifies truth is evident from the signfication of seed, as truth (see n. 29, 255, 1025, 1447, 1610, 1940, 2848, 3310); thus it signifies truth which is from the Lord's Divine, which is thy seed. They who apprehend the Word only according to the sense of the letter, cannot know otherwise than that seed is posterity, consequently here the posterity of Isaac from Esau and Jacob, principally from Jacob, because the Word was in that nation and there are in it so many historical facts concerning that people. But in the internal sense is understood, not any posterity from Isaac, but all those who are sons of the Lord, thus the sons of His kingdom, or what is the same, who are in good and truth from the Lord; and because these are seed, it follows that good itself and truth from the Lord are seed, for hence are sons; wherefore also truths themselves from the Lord are called sons of the kingdom — in Matthew: *He that soweth good seed is the Son of Man; the field is the world; the good seed are the sons of the kingdom* (xiii. 37, 38); hence also in general by sons
2 are signified truths (n. 489, 491, 533, 1147, 2623). Every one who thinks somewhat more deeply or interiorly, may know that in the Divine Word, by the seed of Abraham, of Isaac, and of Jacob — which is so often mentioned, and of which it is so frequently said that it should be blessed, and this above all nations and people in the world — cannot be signified their posterity; for these among all nations were least of all in the good of love to the Lord and of charity toward the neighbor, and not even in any truth of faith. For what the Lord is, what His kingdom, thus what heaven is, and what a life after death, they were altogether ignorant, as well because they were not willing to know, as because,

if they had learned concerning those things, they would in heart have totally denied, and would thus have profaned interior goods and truths, as they profaned exterior by so many times becoming open idolaters, which is the reason that interior things so rarely stand forth in the sense of the letter of the Word of the Old Testament. Because they were of this nature, the Lord said of them by Isaiah: *He hath blinded their eyes, and hardened their heart, lest they should see with their eyes and perceive with their heart, and should turn, and I should heal them* (John xii. 40); and again when they said they were Abraham's seed — *We are Abraham's seed. . . . Our father is Abraham. Jesus saith unto them, If ye were the sons of Abraham, ye would do the works of Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will to do* (John viii. 33, 39, 44). By Abraham here is also meant the Lord, as everywhere in the Word. That they were not His seed, or sons, but the seed of the devil, is plainly said. Hence it is very manifest that by the seed of Abraham, of Isaac, and of Jacob, in the historical and prophetical Word, are by no means meant their posterity — for the Word throughout is Divine — but all those who are the seed of the Lord, that is, who are in the good and truth of faith in Him. That from the Lord alone is heavenly seed, that is, all good and truth, may be seen above (n. 1438, 1614, 2016, 2803, 2882, 2883, 2891, 2892, 2904, 3195).

3374. *I will give all these lands.* That this signifies spiritual things is evident from the signification of lands, as here rational things, which illustrated by the Divine are appearances of truth (see above, n. 3368). That these appearances are truths, was also shown above (n. 3364, 3365). Consequently by lands are here meant spiritual things, for these are nothing else than truths from the Divine, as may be evident from what has been frequently said above concerning the signification of spiritual things. By the spiritual in a genuine sense is meant the light itself of truth which is from the Lord, as by the celestial is meant all the flame

of good from the Lord. Hence it may be evident that because this light flows in from the Lord, both into man's rational and into his natural, the spiritual is predicated of each, and that it is the Divine as to the truth which flows in. From this may be known what is signified by spiritual in a genuine sense, and that there is a spiritual rational and a spiritual natural.

3375. *And I will establish the oath which I sware unto Abraham, thy father.* That this signifies confirmation is evident from the signification of oath, or of swearing, as confirmation (n. 2842). It is not here said to establish the covenant made with Abraham, but the oath, because covenant is predicated of the celestial or of good, but oath of the spiritual or of truths (n. 3037), which are the subject here. And so also in what follows it is not said of Isaac that he made a covenant with Abimelech, but that he sware a man to his brother (verse 31); whereas it is said of Abraham that he and Abimelech made a covenant (Gen. xxi. 32. See Ps. cv. 8–10). By confirmation here, which is signified by oath, is meant the conjunction of the Lord with those who are in His kingdom; for an oath is the confirmation of a covenant, and by covenant is signified conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021).

3376. The internal sense of these two verses is, that the Divine truth, when it flows in by rational things, presents appearances of truth, and thus fructifies and multiplies itself as to good and truth, by which the Lord conjoins Himself with angels and men. That this is the sense, cannot be seen from the first explanation in which things appear scattered — as for instance, from what was said in n. 3366, that there was thought from the Divine, not to go down to knowledges, but to rational things, which illustrated by the Divine are appearances of truth, and that hence would be instruction from the Divine, and increase, thus good and truth, which are spiritual, whereby is conjunction of the Lord with the things which are in His Word. But these

things which appear to man scattered, are still in the internal sense conjoined together in the most orderly arrangement, and before angels, or in heaven, appear and are perceived in a most beautiful series, and even with angelic representatives in a heavenly form, and this with inexpressible variety. Such is the Word throughout in its internal sense.

3377. Verses 4, 5. *And I will multiply thy seed as the stars of the heavens, and I will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed. Because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.* "And I will multiply thy seed as the stars of the heavens" signifies the truths and knowledges of faith; "and I will give unto thy seed all these lands" signifies the churches therefrom; "and in thy seed shall all the nations of the earth be blessed" signifies all those who are in good both within and without the church; "because that Abraham hearkened to My voice" signifies the union of the Divine essence of the Lord with the human essence by temptations; "and kept My charge, My commandments, My statutes, and My laws" signifies by continuous revelations from Himself.

3378. *And I will multiply thy seed as the stars of the heavens.* That this signifies the truths and knowledges of faith is evident from the signification of seed, as truths (n. 3373); and from the signification of stars as the knowledges of faith (n. 2495, 2849).

3379. *And I will give unto thy seed all these lands.* That this signifies the churches therefrom is evident from the signification of seed, as truths, thus those who are in truths, and are from that called sons of the kingdom (n. 3373); and from the signification of lands as rational things, which illustrated by the Divine are appearances of truth (n. 3368), thus those who are in rational things illustrated by the Divine, or what is the same those who are in heavenly light;

and since those only are in such light who are in the kingdom of the Lord in the heavens, that is, in heaven, and who are in the kingdom of the Lord on the earth, that is, in the churches, it is manifest that by these lands are signified the churches; for churches are not churches because they are so called, and because they profess the name of the Lord, but because they are in the good and truth of faith. The good and truth of faith is what constitutes the church, yea, which is the church, for in the good and truth of faith is the Lord, and where the Lord is, there is the church.

3380. *And in thy seed shall all the nations of the earth be blessed.* That this signifies all who are in good, both within and without the church, is evident from the signification of being blessed, as being made fruitful in good and being multiplied in truths (see n. 981, 1422, 1731, 2846, 3140); and from the signification of seed, as goods and truths which are from the Lord (n. 3373); and from the signification of the nations of the earth, as all who are in good (n. 1259, 1260, 1416, 1849); thus by all the nations of the earth being blessed in thy seed, is signified that by good and truth which are from the Lord, all are saved who live in mutual charity, whether they are within the church or without it. That the gentiles who are without the church and who are in good are equally saved, may be seen above (n. 593, 932, 1032, 1059, 1327, 1328, 2049, 2051, 2284, 2589–2604, 2861, 2986, 3263).

3381. *Because that Abraham hearkened to My voice.* That this signifies the union of the Divine essence of the Lord with the human essence by temptations, is evident from the representation of Abraham, which is the Lord, and as to the Divine Human (see n. 2833, 2836, 3251); and from the signification of hearkening to My voice, when predicated of the Lord, as uniting the Divine essence to the human by temptations; for from these obedience is predicated of the Lord in the Word. What is here said has reference to what is related concerning Abraham (chap.

xxii.), namely, that God tempted him, and said unto him that he should take his son and offer him for a burnt-offering (verses 1, 2); and when he hearkened to this voice, it is said: *Now I know that thou fearest God, and thou hast not withheld thy son, thine only one, from Me. . . . In Myself have I sworn, saith Jehovah, because thou hast done this word, and hast not withheld thy son, thine only one; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens* (verses 12, 16, 17). That by not withholding thy son, thine only one from Me, which was hearkening to the voice, is signified the unition of the human with the Divine by the last state of temptation, may be seen above (n. 2827, 2844). That this is meant by hearkening to the voice of Jehovah, or the Father, is manifest also from the words of the Lord in Gethsemane — *My Father, if it be possible, let this cup pass away from Me: nevertheless not as I will, but as Thou wilt: again a second time, My Father, if this cup cannot pass away from Me, except I drink it, Thy will be done* (Matt. xxvi. 39, 42: Mark xiv. 36: Luke xxii. 42). But since Jehovah or the Father was in Him, or He in the Father and the Father in Him (John xiv. 10, 11), by hearkening to the voice of Jehovah is meant that the Lord united the Divine to the human by temptations, through His own power — which is also evident from the words of the Lord Himself in John: *As the Father knoweth Me, and I know the Father, and I lay down My life for the sheep. . . . Therefore doth the Father love Me, because I lay down My life, that I may take it again. . . . I have power to lay it down, and I have power to take it again. This commandment have I received from My Father* (x. 15, 17, 18). That the Lord by His own power united His Divine essence to His human essence by temptations, may be seen above (n. 1663, 1668, 1690, 1691, 1725, 1729, 1733, 1737, 1787, 1789, 1812, 1820, 2776, 3318).

3382. *And kept My charge, My commandments, My stat-*

utes, and My laws. That this signifies by continuous revelations from Himself — that is to say, as by temptations, so also by these revelations He united the Divine essence to the human — may be evident from this, that keeping His charge, commandments, statutes, and laws, involves all things of the Word — namely, charge all things of the Word in general, commandments the internal things, statutes the external things, and laws all things in particular. Inasmuch as this is predicated of the Lord, Who from eternity was the Word, and from Whom all those things are, in the internal sense it cannot be signified that He observed those things, but that He revealed them to Himself, when He was
2 in a state of unition of the human with the Divine. These things appear indeed at first view rather remote from the sense of the letter, and even from the proximate internal sense; but still when the words are read by man, this is their sense in heaven; for, as has often been said above, and may be seen from examples given (n. 1873, 1874), the sense of the letter in the ascent toward heaven is put off, and instead of it another heavenly sense comes into view, so different that it cannot be known to be from the same. For they who are in heaven are in the idea that all things of the Word in the internal sense treat of the Lord, and also that all things of the Word are from the Lord; likewise, that when He was in the world, He thought from the Divine and thus from Himself, and acquired to Himself all intelligence and wisdom by continuous revelations from the Divine; therefore they from the above words perceive nothing else. For keeping the charge, commandments, statutes, and laws, is not predicable of the Lord, since He Himself was the Word, consequently Himself was the charge, Himself was the commandment, Himself the statute, and Himself the law; for all these things have respect to Him, as the First from whom they are derived and as the Last to whom they tend. Therefore by the above words, in the supreme sense, nothing else can be signified than the uni-

tion of the Lord's Divine with the human, by continuous revelations from Himself. That the Lord thought from the Divine, thus from Himself, otherwise than other men, may be seen above (n. 1904, 1914, 1935); and that He acquired to Himself intelligence and wisdom by continuous revelations from the Divine (n. 1616, 2500, 2523, 2632). That 3 keeping the charge means all things of the Word in general, and that commandments are the internal things of the Word, statutes the external things, and laws all things of the Word in particular, in a genuine sense, may be evident from many passages viewed in the internal sense, some of which may be adduced — thus in David: *Blessed are the upright in the way, who walk in the law of Jehovah. Blessed are they that keep His testimonies. . . . O that my ways were directed to keep Thy statutes. . . . I will keep Thy statutes; O forsake me not utterly. . . . With my whole heart have I sought Thee; O let me not wander from Thy commandments. Thy Word have I laid up in my heart, that I might not sin against Thee. Blessed art Thou, O Jehovah, teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies. . . . I meditate in Thy precepts; and have respect unto Thy ways. I delight myself in Thy statutes; I do not forget Thy Word. Deal bountifully with Thy servant, that I may live, so will I keep Thy Word. Open Thou mine eyes that I may behold wondrous things out of Thy law. . . . Hide not Thy commandments from me. . . . Quicken Thou me according to Thy Word. . . . Teach me Thy statutes; make me to understand the way of Thy precepts* (Ps. cxix. 1–27). Throughout this whole Psalm the subject is the Word and the things which are of the Word, which are manifestly its precepts, statutes, judgments, testimonies, commandments, and ways; but what these signify specifically, cannot at all be seen from the sense of the letter, in which sense they are hardly more than repetitions of the same thing. But it may be seen from the internal sense, in which

one thing is signified by precepts, quite another by statutes, and others by judgments, testimonies, commandments, and
4 ways. Again in like manner: *The law of Jehovah is perfect, restoring the soul; the testimony of Jehovah is sure, making wise the simple. The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes. The fear of Jehovah is clean, standing forever; the judgments of Jehovah are truth* (Ps. xix. 7–9). And in the First Book of Kings: *David charged Solomon his son, saying . . . Keep the charge of Jehovah thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, according to that which is written in the law of Moses* (ii. 3). Keeping the charge stands for all things of the Word in general, for it is mentioned in the first place, and looks to the things following as less general; for keeping the charge is the same thing as keeping what is to be kept.* In Moses: *Thou shalt love Jehovah thy God, and keep His charge, and His statutes, and His judgments and His commandments alway* (Deut. xi. 1)—where keeping His charge, or keeping what was to be kept, stands in like manner for all things of the Word in general; statutes for the external things of the Word, such as rituals and those things which are representative and significative of the internal sense; but commandments stand for the internal things of the Word, such as those of life and doctrine, especially those which are of the internal sense. But concerning the signification of commandments and statutes, by the Divine mercy of the Lord something shall be said elsewhere.

3383. Verses 6, 7. *And Isaac dwelt in Gerar. And the men of the place asked him of his wife: and he said, She is my sister, because he feared to say, She is my wife, lest the men of the place should kill me for Rebekah, because she was good to look upon.* "And Isaac dwelt in Gerar" signifies the state of the Lord as to things which are of faith in re-

* *Observare observandum idem ac servare servandum.*

spect to things of reason which were to be adjoined. "And the men of the place asked him of his wife" signifies the investigations of men concerning Divine truth; "and he said, She is my sister" signifies rational truth; "because he feared to say, She is my wife, lest the men of the place should kill me for the sake of Rebekah" signifies that he could not open Divine truths themselves, for thus Divine good would not be received; "because she was good to look upon" signifies that it may easily be received from its being called Divine.

3384. *And Isaac dwelt in Gerar.* That this signifies the state of the Lord as to things of faith in respect to those of reason to be adjoined, is evident from the signification of dwelling in Gerar, as being in the things which are of faith, thus a state as to those things; for dwelling signifies living (n. 1293), and Gerar signifies the things which are of faith, (n. 1209, 2504, 3365); and from the representation of Isaac, as the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630); that it is in respect to things of reason to be adjoined is evident from what goes before, and from what follows; for in this whole chapter those things are treated of, namely, rational things, which being illustrated by the Divine of the Lord are appearances of truth. That dwelling is being and living, thus a state, is 2 evident from many passages in the Word — as in David: *I will dwell in the house of Jehovah for length of days* (Ps. xxiii. 6). *One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life* (Ps. xxvii. 4). *He that worketh deceit shall not dwell in the midst of My house* (Ps. ci. 7) — where dwelling in the house of Jehovah means being and living in the good of love, for this is the house of Jehovah. In Isaiah: *They that dwell in the land of the shadow of death, upon them hath the light shined* (ix. 2). They that dwell in the land of the shadow of death signify the state of those who are in ignorance of good and truth. Again: *Babel shall*

not be inhabited forever (xiii. 20) — for the state of damna-
3 tion of those who are meant by Babel. Again: *O Jehovah of hosts, the God of Israel that dwellest within the cherubim* (xxxvii. 16): *O shepherd of Israel . . . inhabiting the cherubim, shine forth* (Ps. lxxx. 1). Dwelling within the cherubim is the Lord as to a state of providence, lest any one should enter into the holy things of love and faith unless prepared by the Lord (n. 308). In David: *In peace will I both lay me down and sleep, for Thou, Jehovah, alone makest me dwell in safety* (Ps. iv. 8). Making to dwell in safety signifies a state of peace. In Jeremiah: *O thou that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain* (li. 13) — concerning Babel; dwelling upon many waters, means being in knowl-
4 edges concerning truth. In Daniel: *God Himself revealeth the deep and secret things, He knoweth what is in the darkness, and the light dwelleth with Him* (ii. 22), where dwelling stands for being. Again, in the same prophet: *Under that tree the beasts of the field had shadow, and the fowls of heaven dwelt in the branches thereof* (iv. 12). And in Ezekiel: *Under its branches all the beasts of the field brought forth, and under his shadow dwelt all great nations* (xxxi. 6) — where dwelling stands for being and living. In Hosea: *The threshing-floor and the wine-press shall not feed them, and the new wine shall fail her. They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt* (ix. 2, 3). Not to dwell in the land of Jehovah means not to be in a state of the good of love, consequently not in the kingdom of the Lord.

3385. *And the men of the place asked him of his wife.* That this signifies the investigations of men concerning Divine truth is evident from the signification of asking, as investigating; and from the signification of the men of the place, namely, Gerar, as those who are in the doctrinals of faith — that Gerar signifies the things which are of faith, may be seen above (n. 1209, 2504), thus the men of the

place are men of such a state; and from the signification of the wife, who is here Rebekah, as the Divine truth of the Divine rational of the Lord (n. 3012, 3013, 3377). In what precedes, the appearances of truth were treated of, that they exist by Divine influx from the Lord into the rational things of man; here now the subject is the reception of those appearances, and this first by those who are in the doctrinals of faith, and who are meant by the men of the place, or of Gerar, and are of the first class of those who are called spiritual; for these, inasmuch as they have not perception, like the celestial, and are comparatively in obscurity (n. 1043, 2088, 2669, 2708, 2715, 2718, 2831, 3235, 3241, 3246), investigate whether a thing be so and also whether it be Divine truth; and since they have not perception whether it be truth, there is given them what appears like truth, and this according to their rational, that is, according to their apprehension, for thus it is received. It is permitted every one to believe truths as he apprehends them; if it were not so, there would be no reception, because no acknowledgment. This is the subject now treated of.

3386. *And he said, She is my sister.* That this signifies rational truth, is evident from the signification of sister as rational truth (n. 1495, 2508, 2524, 2556); by rational truth is meant that which appears as true according to the apprehension, or before the rational, as was said just above. Isaac's saying that Rebekah was his sister — as Abraham had before said that Sarah was his sister, first in Egypt (Gen. xii. 11–13, 19) and afterward in Gerar (Gen. xx. 2, 5, 12) — involves a like arcanum, as may be seen from the explication of those passages; and as the same thing occurred three times, and is three times related in the Word, it is evident that there is in it an arcanum of the greatest moment, which can never be known to any one except from the internal sense; but what the arcanum is, is manifest from what follows.

3387. *Because he feared to say, She is my wife, lest the men of the place should kill me for Rebekah.* That this signifies that He could not open Divine truths themselves, because thus Divine good would not be received, is evident from the signification of fearing to say, as not being able to open; from the signification of wife, who is here Rebekah, as the Divine rational of the Lord as to Divine truth (n. 3012, 3013, 3077); from the signification of slaying me, as, that good is not received, since by Isaac, who here is "me," is represented the Divine good of the Lord's rational (n. 3012, 3194, 3210); for good is then said to be slain, or to perish, when it is not received, since with him who does not receive it, it becomes none; and from the signification of the men of the place, as those who are in the doctrinals of faith (n. 3385). Hence it is now manifest what is the internal sense of these words, namely, that if Divine truths themselves were to be opened, they would not be received by those who are in the doctrinals of faith, because they exceed all their rational apprehension, thus all their belief, and consequently nothing of good from the Lord could flow in. For good from the Lord, or Divine good, cannot flow in except into truths, since truths are the
2 vessels of good, as has been often shown. Truths or appearances of truth are given man to this intent, that Divine good may be able to form his intellect, and thus the man himself. For truths are to the end that good may flow in, inasmuch as good without vessels or receptacles does not find place, because it does not find a state corresponding to itself; wherefore where there are not truths, or where they are not received, there is not rational or human good, consequently the man has not any spiritual life. Therefore that man may still have truths, and thence have spiritual life, there are appearances of truth given, and this to every one according to his apprehension; which appearances are acknowledged as truths, because they are such that Divine
3 things may be in them. That it may be known what ap-

pearances are, and that they are such things as serve man instead of truths Divine, let us take examples for illustration. If it should be said that in heaven there is no idea of place, thus none of distance, but that instead of these there are ideas of state, this could not be apprehended at all by man, for he would thus believe that there would be nothing distinct, but confused, that is, all in one, or together; when yet all things there are so distinct that nothing can be more so. That places, distances, and spaces, which exist in nature, are states in heaven, may be seen above (n. 3356). Hence it is manifest that whatever is said in the Word concerning places and spaces, and from them and by them, is an appearance of truth, and unless it were said by such appearances, it would not be received at all, consequently would scarce be anything; for the idea of space and of time is within almost every particular of thought with man, as long as he is in the world, that is, in space and time. That the language of the Word is according to appearances 4
of space is manifest from almost everything in it — as in Matthew: *Jesus asked them, saying . . . How then doth David in the spirit call Him Lord, saying, The Lord said to my Lord, Sit thou on My right hand till I put thine enemies as thy foot-stool* (xxii. 43, 44) — where to sit on the right hand is from the idea of place, thus according to appearance, when nevertheless it is a state of the Divine power of the Lord which is thus described. Again: *Jesus said . . . Henceforth ye shall see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven* (xxvi. 64). Here in like manner sitting on the right hand, and also coming upon the clouds, are from the idea of place with men, but with angels the idea is of the power of the Lord. In Mark: the sons of Zebedee said to Jesus, *Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. Jesus answered . . . To sit on My right hand, and on My left, is not Mine to give, but to those for whom it hath been prepared* (x. 37,

40). From this it is manifest what sort of an idea the disciples had concerning the kingdom of the Lord, namely, that it was to sit on His right hand and on His left; and because they had such an idea, the Lord also answered them according to their apprehension, thus according to what appeared to them. In David: He is *as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course. His going forth is from the end of the heavens and His circuit unto the ends of it* (Ps. xix. 5, 6) — speaking of the Lord, Whose state of Divine power is described by such things as are of space. In Isaiah: *How art thou fallen from heaven, O Lucifer, son of the morning! . . . Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven . . . I will ascend above the heights of the cloud* (xiv. 12–14) — where falling from heaven, ascending into the heavens, exalting the throne above the stars of heaven, ascending above the heights of the cloud, are all from the idea and appearance of space or place, by which is described self-love profaning holy things. Inasmuch as celestial and spiritual things are presented before man by such things as appear, and in accordance with them, therefore heaven is also described as being on high, when yet it is not on high, but in the internal (n. 450, 1380, 2148).

3388. *Because she was good to look upon.* That this signifies that it might be easily received from its being called Divine, is evident from the signification of good to look upon, as that which pleases by its form, thus what is easily received. Those are here treated of who are in the doctrinals of faith, and have no perception of truth from good, but only a conscience of truth from having been so taught by parents and masters. These are they who are called the men of the place, or of Gerar (n. 3385, 3387). With such persons the first of confirmation of truth is, that it is called Divine, for then they have at once an idea of what is holy, which gives a universal confirmation to everything which is

stated, and this even if they do not comprehend it. But still what is stated must be adapted to their apprehension; for it is not sufficient for a man to know that a thing is, but he also desires to know what it is, and what its quality, that thence some confirmation may accrue to his intellectual part, and from this again in turn. If this be not the case, a thing may indeed be introduced to the memory, but it does not remain there otherwise than as a dead thing, or as a mere sound, and unless some confirming things, from whatever source derived, fasten it in the memory, it is dissipated like the reminiscence of mere sound.

3389. Verses 8, 9. *And it came to pass because the days were there prolonged to him, that Abimelech king of the Philistines looked out through a window, and saw, and behold Isaac was laughing with Rebekah his wife. And Abimelech called Isaac, and said, Surely, behold she is thy wife, and how saidst thou, She is my sister; and Isaac said unto him, Because I said, Lest I die for her.* "And it came to pass, because the days were there prolonged to him" signifies a state of reception; "that Abimelech king of the Philistines looked out through a window, and saw" signifies the doctrine of faith looking at rational things in knowledges; "and behold Isaac was laughing with Rebekah his wife" signifies that Divine good was present in Divine truth. "And Abimelech called Isaac and said" signifies the Lord's perception from doctrine; "Surely, behold she is thy wife, and how saidst thou, She is my sister" signifies if Divine truth, it was not also rational; "and Isaac said unto him, Because I said, Lest I die for her" signifies that it would not be received.

3390. *And it came to pass, because the days were there prolonged to him.* That this signifies a state of reception, is evident from the signification of prolonging there to him, namely, to Isaac, as that when the Divine good, which is represented by Isaac, was there for some time, truth was received — for in the internal sense the reception of truth

by the spiritual is treated of; and from the signification of days as states (n. 23, 487, 488, 493, 893, 2788).

3391. *And Abimelech king of the Philistines looked out through a window, and saw.* That this signifies the doctrine of faith viewing rational things in knowledges, is evident from the representation of Abimelech, as the doctrine of faith viewing rational things (n. 2504, 2509, 2510, 2533); from the signification of king of the Philistines, as doctrinals (n. 3365); and from the signification of window as the intellectual faculty (n. 655, 658), consequently the internal sight, for this was formerly signified by windows. Thus to look out through a window is to perceive those things which appear through the internal sight, which in general are knowledges, such as are of the external man. Rational things, or what is the same, appearances of truth, that is, truths spiritual, are not knowledges, but are in knowledges, for they are of the rational, thus of the internal man, and it is the internal man which views the things of the external man, thus truths in knowledges. For knowledges, inasmuch as they are of the natural man, are vessels recipient of rational things; that truths Divine flow into the rational, and through this into the natural, and in this latter are exhibited as an image of many things in a mirror,
2 may be seen above (n. 3368); that windows signify those things which are of the internal sight, that is, of the intellect, which in one word are called intellectuals, is evident from those passages of the Word which were adduced in n. 655, and further from these — in Joel: *They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in by the windows as a thief* (ii. 9) — speaking of the evils and falsities of the last days of the church; climbing up into the houses signifies destroying the goods which are of the will — that house signifies the goods which are of the will may be seen above (n. 710, 2233, 2334); and entering in by the windows signifies destroying truths and their knowledges which are

of the understanding. In Zephaniah: *Jehovah will stretch out His hand upon the north, and destroy Asshur . . . herds shall lie down in the midst of her, every wild animal of his kind, both the pelican and the osprey shall pass the night in the chapiters thereof; a voice shall sing in the windows, drought shall be upon the threshold, because he hath laid bare the cedar* (ii. 13, 14) — where the destruction of the truths of faith by reasonings, which are Asshur, is treated of (n. 119, 1186); that a voice shall sing in the windows, signifies the desolation of truth, thus of the intellectual faculty as to truth. In the book of Judges: *Through the window* 3 *she looked forth, and cried, the mother of Sisera cried through the lattice, Why is his chariot so long in coming?* (v. 28) — the prophecy of Deborah and Barak concerning the resuscitation of a spiritual church; looking forth through a window means through the reasonings of those who deny truths and thus destroy what is of the church; for such reasonings are intellectual things in an opposite sense. In Jeremiah: *Wo unto him that buildeth his house in what is not justice and his chambers in what is not judgment . . . that saith, I will build me a roomy house and spacious chambers, and cutteth him out windows: and it is ceiled with cedar, and painted with vermilion* (xxii. 13, 14). Building a house in what is not justice, and chambers in what is not judgment, means building up a religious system from what is not good and not true; that justice and judgment are good and truth, may be seen above (n. 2235); cutting him out windows and ceiling with cedar, and painting with vermilion, means falsifying intellectual and spiritual truths. The windows of the temple at Jerusalem represented nothing but what was of intellectual and thus of spiritual things. The like is signified by the windows of the new temple described in Ezekiel (xl. 16, 22, 25, 33, 36; xli. 16, 26); for that the new temple, the new Jerusalem, and the new earth, with that prophet are nothing else than the kingdom of the Lord, every one may see, thus that the things mentioned in regard to them are such as are of His kingdom.

3392. *And behold Isaac was laughing with Rebekah his wife.* That this signifies that Divine good was present in Divine truth, or that Divine good was adjoined to Divine truth, is evident from the representation of Isaac, as the Divine good of the rational of the Lord (n. 3012, 3194, 3210); and from the signification of laughing, as the love or affection for truth (n. 2072, 2216); and from the representation of Rebekah as the Divine truth of the rational of the Lord (n. 3012, 3013, 3077). Hence it is manifest that Isaac laughing with Rebekah his wife signifies that Divine good was present with Divine truth. The sense of the words in the series is, that spiritual truth is received at first for the reason that it is called Divine, afterward because the Divine is in it, which is clearly seen by those who are regenerated and become men of the spiritual church. These are they who are meant by Abimelech, that is, who are in the doctrine of faith, and view truths in knowledges — of whom just above (n. 3391).

3393. *And Abimelech called Isaac and said.* That this signifies the Lord's perception from doctrine, is evident from the representation of Abimelech, as doctrine looking at rational things (n. 2504, 2509, 2510, 2533, 3391); and from the representation of Isaac, as the Divine rational of the Lord, of which above; and from the signification of saying, as perceiving (n. 1898, 1919, 2080, 2862). And since Abimelech signifies that doctrine, in which now the Divine was perceived (n. 3392), therefore by Abimelech is also represented the Lord as to that doctrine. For the things contained in the Word, in the supreme sense, have relation one and all to the Lord; and the Lord is doctrine itself, that is the Word, not only as to the supreme sense therein, but also as to the internal sense, and even as to the literal sense; for this sense is representative and significative of the internal sense, and the internal sense is representative and significative of the supreme sense; and that which in the Word is representative and significative, is in

its essence that which is represented and signified, thus it is the Divine of the Lord; since a representative is nothing but an image of him who is represented, and is in image the himself who is presented. This may be manifest from man's speech and also from his gesture, these being only images of the things which exist within man, in his thought and will, so that speech and gesture are thought and will in a form. For if you take away thought and will therefrom, the remainder would be only a something inanimate, thus nothing human. Hence it may be evident how the case is with the Word, even in the letter, namely, that it is Divine.

3394. *Surely, behold she is thy wife, and how saidst thou, She is my sister?* That this signifies that if Divine truth it was not also rational, is evident from the signification of the wife, here Rebekah, as the Divine truth of the Divine rational of the Lord (n. 3012, 3013, 3077); and from the signification of sister, as rational truth (n. 3386); thus "behold she is thy wife, and how saidst thou, She is my sister" signifies that because truth is Divine, it cannot be rational. With this arcanum the case is thus: the spiritual, not having perception as the celestial have, do not know that Divine truth becomes rational truth with man when he is regenerated. They say indeed that all good and all truth is from the Lord, but still, since these exist in their rational, they suppose them to be their own, and thus as it were from themselves; for they cannot be separated from their proprium, which wills it to be so. As for the celestial, however, they perceive Divine good and truth in the rational, that is, in rational things, which being illustrated by the Divine of the Lord are appearances of truth (n. 3368), even in the natural, that is, in what is of knowledge and of the senses; and because the celestial are in such a state, they can acknowledge that all good and truth flow in from the Lord, and also that there is a perception of good and truth, which is communicated and appropriated to them from the Lord, and

causes their enjoyment, blessedness, and happiness. From this it was that the most ancient people, who were celestial men, in all the objects which they saw with their eyes, perceived nothing but celestial and spiritual things (n. 1409).

3 Inasmuch as the spiritual man regenerated is here treated of, who has received by regeneration from the Lord, Divine good in a new will, and Divine truth in a new understanding, and inasmuch as such persons are in no other perception than that, as was said above, if truth were rational it could not be Divine, thus that if it were Divine it would have nothing in common with the rational, therefore it is here said, if Divine truth it was not also rational. This likewise is the reason why such persons are desirous that the things of faith should be believed simply, without any intuition from the rational, not being aware that not anything of faith, not even its deepest arcanum, is comprehended by any man without some rational idea, and also a natural one, but of what quality he does not know (n. 3310). Hereby indeed they may protect themselves against those who reason from the negative concerning everything, whether it be so (n. 2568, 2588); but to those who are in the affirmative concerning the Word, namely, that it is to be believed, such a position is hurtful, as they may thus take away one's freedom of thinking, and bind the conscience even to what is most heretical by thus ruling over man's internals and externals. This is what is signified by Abimelech's saying to Isaac, "Behold, she is thy wife, and how saidst thou, She is my sister?"

3395. *And Isaac said unto him, Because I said, Lest I die for her.* That this signifies that it would not be received, is evident from what was said above (n. 3387), at these words, "Because he feared to say, She is my wife, lest the men of the place should kill me for Rebekah." That to say signifies to perceive and to think, is more clearly manifest here than in some other places.

3396. Verses 10, 11. *And Abimelech said, What is this*

thou hast done unto us, that one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us? And Abimelech charged all the people, saying, He that toucheth this man and his woman, dying shall die. "And Abimelech said, What is this thou hast done unto us" signifies indignation; "that one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us" signifies that Divine truth might have been adulterated and thus profaned. "And Abimelech charged all the people, saying," signifies a decree; "He that toucheth this man and his woman, dying shall die" signifies that Divine truth and Divine good is not to be opened, and not even to be acceded to by faith, through danger of eternal damnation if it should be profaned.

3397. *And Abimelech said, What is this thou hast done unto us.* That this signifies indignation, may be evident without explication.

3398. *That one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us.* That this signifies that Divine truth might have been adulterated and thus profaned, is evident from the signification of lying with, as being perverted or adulterated; and from the signification of one of the people, as some one of the church, that is, the spiritual church (n. 2928); and from the signification of wife, who is here Rebekah, as Divine truth, concerning which above; and from the signification of guilt, as the blame of the profanation of truth; hence it is manifest that by "one of the people might lightly have lain with thy wife, and thou wouldst have brought guilt upon us" is meant that some one of the church might easily have adulterated Divine truth, and have brought upon himself the blame of profanation of truth. It was said above (n. 3386) that since Abraham twice called his wife Sarah his sister, first in Egypt, and afterward in Gerar with Abimelech, and Isaac in like manner called his wife Rebekah his sister, also with Abimelech, and since these three cases are likewise re-

corded in the Word, there must be some most deep arcanum in its being so recorded. The real arcanum in these things is manifest in the internal sense, namely — since by sister is signified rational truth, and by wife Divine truth, this was called rational, that is, sister, lest Divine truth, which is called wife, here Rebekah, should be adulterated,
2 and thus profaned. In regard to the profanation of truth, the case is this: Divine truth can by no means be profaned except by those who have first acknowledged it; for with such as have first entered into truth by acknowledgment and belief, and have thus been initiated into it, when they afterward recede from it there continually remains an impression of it stamped within, which is recalled at the same time with falsity and evil; and hence the truth, because it adheres to these, is profaned. Those therefore with whom this is the case have continually in themselves that which condemns, thus a hell of themselves; for the infernals, when they approach the sphere where are good and truth, are instantly sensible of their own hell, for they come into that which they hold in hatred, consequently into torment. They therefore who have profaned truth, dwell continually with that which torments them, and this according to the degree of profanation. Because this is so, it is most especially provided by the Lord that Divine good and truth may not be profaned; and it is provided principally by this, that the man who is such that he cannot but profane, is withheld as far as possible from the acknowledgment and belief of truth and good; for, as was said, no one can profane but he who
3 has first acknowledged and believed. This was the reason why internal truths were not disclosed to the posterity of Jacob, the Israelites and Jews, nor was it even openly declared that there was any internal in man, thus that there was any internal worship, and scarce anything was said about a life after death, and about the heavenly kingdom of the Lord, or of the Messiah whom they expected. The reason was their being of such a nature that it was foreseen

that, if such things were discovered to them, they could not otherwise than profane them, inasmuch as they had no will for anything but what was earthy; and because that race was of this nature and so remains, it is still permitted that they should be altogether in a state of unbelief; for if they had once acknowledged, and afterward receded, they must needs have brought upon themselves the most grievous of all hells. This was also the reason that the Lord did not 4
come into the world, and reveal the internal things of the Word, until there was no good whatever remaining with them, not even natural good, for then they could no longer receive any truth to the extent of internal acknowledgment, since it is good which receives, thus they could not profane it. Such was the state which is meant by the fulness of time, and by the consummation of the age, and also by the last day so much treated of by the prophets. It is for this same reason that the arcana of the internal sense of the Word are now revealed, because at this day there is scarce any faith, because not any charity, thus because it is the consummation of the age; and when this is the case, then they may be revealed without danger of profanation, because they are not interiorly acknowledged. It is on account of 5
this arcanum that it is related in the Word concerning Abraham and Isaac, that when in Gerar with Abimelech they called their wives their sisters. See further what was said and shown above on this subject, namely, that they may profane who acknowledge, but not they who do not acknowledge, still less they who do not know (n. 593, 1008, 1010, 1059); what danger there is from a profanation of holy things and of the Word (n. 571, 582); that they who are within the church may profane holy things, but not they who are without the church (n. 2051); that it is provided by the Lord that there may not be profanation (n. 1001, 2426); that worship becomes external, lest as internal it be profaned (n. 1327, 1328); that men are kept in ignorance, lest the truths of faith should be profaned (n. 301–303).

3399. That lying with the wife in the internal sense is perverting and adulterating truth, here truth Divine, because by the wife or Rebekah is represented Divine truth, as shown above, may be evident from this, that by lying with, by adultery, and by harlotry, in the Word, nothing else is signified than perversion of good and falsifications of truth, as was shown above (n. 2466, 2729); and this for the reason that adulteries are altogether contrary to marriage love, to such a degree as to be destructive of it, and marriage love is from the marriage of good and truth (n. 2508, 2618, 2727–2759, 3132); therefore those things which are contrary to good and truth, or which destroy them, are in the
2 Word called adulteries. But it is to be known that they who are of the spiritual church cannot adulterate good so far as to profane it, because they cannot receive good so as to have a perception of it, like the celestial; and yet they can profane truth, because this they can acknowledge. But in the last time of the church, they cannot acknowledge truth, inasmuch as then unbelief reigns with them universally concerning the Lord, concerning life after death, and concerning the internal man; and unbelief which universally reigns, prevents the truths of faith from penetrating interiorly. This universal unbelief with every one limits and hinders such truths from entering deeply, though the man be ignorant of it, and though he even supposes that he be-
3 lieves. But they who are capable of profaning good, are of the celestial church, for these can receive good even to perception. This was the case with the antediluvians, who were therefore secluded from all others, and are confined in a hell separate from the hells of others (n. 1265–1272); and that the profanation of good should not any longer exist, is signified by its being said when man was cast out of Eden, that Jehovah *caused to dwell at the east of the garden of Eden, the cherubim, and the flame of a sword that turned itself, to keep the way of the tree of lives* (Gen. iii. 24; see n. 308, 310).

3400. That guilt is the blame or imputation of sin and of transgression against good and truth, may be evident from the passages of the Word where guilt is mentioned, and also described — as in Isaiah: *It pleased Jehovah to bruise Him, and He hath made Him weak: if thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand* (liii. 10) — where the Lord is treated of; to make His soul an offering for sin means sin imputed to Him, thus blame by those who hated Him; not that in Himself He contracted anything of sin, that He should take it away. In Ezekiel: *Thou art become guilty through thy blood that thou hast shed, and art defiled in thine idols which thou hast made* (xxii. 4) — where shedding blood signifies offering violence to good (n. 374, 376, 1005), whence comes guilt. In David: *They that hate what is just shall have guilt, Jehovah redeemeth the soul of his servants; and none of them that trust in Him shall have guilt* (Ps. xxxiv. 21, 22). Thus guilt stands for all sin, which remains; its separation by good from the Lord is redemption, which was also represented by the expiation made by the priest, when they offered the sacrifice of guilt — as we read in Leviticus (vi. 1–26; vii. 1–10; xix. 20–22: Numb. v. 1–8); where also the kinds of guilt are enumerated, which are these — hearing the voice of cursing and not declaring it; touching any thing unclean; swearing to do evil; sinning by mistake concerning the holy things of Jehovah; doing any of those things which are forbidden by the commandments; refusing to a neighbor what was to be kept for him; finding what was lost, and denying it and swearing falsely; lying with a woman that is a bondmaid betrothed to a man, not redeemed, neither made free; all sins done against man in committing trespass against Jehovah.

3401. *And Abimelech charged all the people, saying.* That this signifies a decree, is evident from the signification of charging, as making a decree; and from the representation

of Abimelech, as those who are in the doctrine of faith (n. 3392), and in the supreme sense the Lord (n. 3393); and from the signification of people, as those who are of the spiritual church (n. 3398). Hence it is manifest that Abimelech's charging all the people signifies a decree from the Lord in the spiritual church. The decree itself is what follows, namely, that Divine truth and Divine good are not to be opened, and not to be acceded to by faith, from the danger of eternal damnation if they should be profaned. This is the subject next treated of.

3402. *He that toucheth this man and his woman, dying shall die.* That this signifies that Divine truth and Divine good are not to be opened, and not to be acceded to by faith, from the danger of eternal damnation if they should be profaned, is evident from the signification of touching this man and his woman, as acceding to Divine truth and Divine good, which are represented by Isaac and Rebekah. Truth is here mentioned in the first place, and good in the second, because those are treated of who are in the spiritual church, who are able to adulterate and even profane truth, but not good, and for this reason it is said man and woman (n. 915, 2517); and from the signification of dying shall die, as eternal damnation, which is spiritual death, here from
2 profanation, which is the subject treated of. That it is the Lord's providence that no one be admitted into good and truth, that is, into the acknowledgment and affection thereof, any further than he can remain in them, through danger of eternal damnation, may be seen above (n. 3398). The case with good and truth, as has been said and shown above, is that they with man betake themselves inward, as far as he is in evil and falsity; consequently the angels who are with him from heaven, so far retire, and diabolical spirits from hell so far approach; and so conversely. The removal of good and truth, consequently of angels, from the man who is in evil and falsity, is not apparent to him, because he is then in persuasion that evil is good, and that falsity is truth,

and this from the affection and consequent enjoyment thereof; and when he is in this state, it is impossible for him to know that good and truth are removed from him. Good and truth, or angels, are said to be removed from man when he is not affected by them, that is, when he is no longer delighted with them, but is on the contrary affected with the things of self-love and the love of the world — that is, when these alone delight him. Knowing good and truth, or holding them in the memory, and talking about them, is not to have good and truth, but being affected with them from the heart; neither does one have good and truth when he is affected with them for the sake of gaining thereby reputation and wealth; for then he is affected, not with good and truth, but with honor and gain, and he makes the former the means of obtaining the latter. With such in the other life the goods and truths which they have known, and have even preached, are taken away, while the love of self and of the world, from which is their life, remains. From this it may be evident how the case is with good and truth, namely, that no one is allowed to accede to them with affection and faith, unless he be such that he can continue in them to the end of his life; but they who profane, cannot be withheld from them. 3

3403. Verses 12–14. *And Isaac sowed in that land, and found in that year a hundred measures, and Jehovah blessed him. And the man increased, and went on going and increasing until he became exceeding great. And he had possessions of flocks, and possessions of herds, and much service: and the Philistines envied him.* "And Isaac sowed in that land" signifies interior truths which are from the Lord, appearing to the rational; "and found in that year a hundred measures" signifies abundance; "and Jehovah blessed him" signifies as to the good of love therein. "And the man increased, and went on going and increasing until he became exceeding great" signifies increase. "And he had possessions of flocks, and possessions of herds" signifies as to

good interior, and as to good exterior; "and much service" signifies truth therefrom; "and the Philistines envied him" signifies that they who were only in the memory of knowledges did not comprehend.

3404. *And Isaac sowed in that land.* That this signifies interior truths which are from the Lord, appearing to the rational, is evident from the signification of sowing, as in the supreme sense Divine truth, which is from the Lord, Who is the sower (n. 3038), and in the internal sense truth and good with man, thence derived (n. 3373); and from the signification of land, as rational things, which being illustrated by the Divine are appearances of truth (n. 3368), or what is the same, interior truths which are from the Lord appearing to the rational; which appearances, or which truths, are of a superior degree — being treated of, in the internal sense, even to verse 14. In these appearances of truth are angels, and they are such that they transcend immensely the understanding of man, during his life in the
2 world. In order that it may be still more evident what appearances of truth are, let there be also this example: it is known that the Divine is infinite as to *esse*, and eternal as to *existere*, and that the finite is not capable of comprehending the infinite, nor indeed the eternal, for the eternal is the infinite as to *existere;* and because the Divine Itself is infinite and eternal, all things which are from the Divine are also infinite and eternal, and being infinite cannot be comprehended by angels, since they are finite. Wherefore those things which are infinite and eternal, are presented before angels in appearances, which are finite, but still in such appearances as are very far above the sphere of man's comprehension. For example, man can never have any idea of the eternal except from time, and this being the case, he can never comprehend what is from eternity, thus what the Divine was before time, or before the world was created. And so long as there is in his thought any thing of an idea from time, he must needs, if he think on the

subject, fall into errors from which he cannot be extricated. But to angels, who are not in the idea of time but in the idea of state, it is given to perceive this most clearly, for the eternal with them is not the eternal of time, but the eternal of state, without the idea of time. Hence it is man- 3
ifest in what appearances angels are, in comparison with man, and how much their appearances are above those with man; for man cannot have a single thought, not even the least, without something from time and space; whereas angels derive nothing from these, but in their stead from state as to *esse* and as to *existere*. From these few statements it may be evident what is the nature of the appearances of truth here treated of, and which are of a superior degree. In what follows, the appearances of truth of an inferior degree are treated of in order, even as they are adapted to mankind.

3405. *And found in that year a hundred measures.* That this signifies abundance is evident from the signification of year, as the entire state here treated of (n. 487, 488, 493, 893); from the signification of hundred, as much and full (n. 2636); and from the signification of measure, as the state of a thing as to truth (n. 3104). These things collected into one signify abundance of truth. In the supreme sense here, as in other places, the subject is the Lord, namely, that He also was in appearances of truth, when in the maternal human; but that as He put off this human, He put off the appearances also, and put on the infinite and eternal Divine Itself. But in the internal or respective sense the subject is appearances of a superior degree, which are with angels, as said above, the abundance of which is signified by the finding in that year a hundred measures. With ap- 2
pearances of truth, or with truths which are from the Divine, the case is, that such as are of a superior degree immensely exceed those which are in an inferior degree, both in abundance and in perfection; for myriads, even myriads of myriads of things, which are distinctly perceived by those who

are in a superior degree, appear only as one with those who are in an inferior degree, inasmuch as things inferior are nothing but composites of things superior — as may be concluded from the memories with man, the interior of which, because in a superior degree, so immensely excels the exterior which is in an inferior degree (n. 2473, 2474). Hence it may be evident in what wisdom angels are in comparison with man, the angels of the third heaven being even in the fourth degree above man, concerning which wisdom therefore nothing can be told except that it is incomprehensible, yea, ineffable.

3406. *And Jehovah blessed him.* That this signifies as to the good of love therein, is evident from the signification of being blessed, as being enriched with all celestial and spiritual good (n. 981, 1731, 2846); thus to be blessed by Jehovah is to be enriched with celestial good, which is of love, for Jehovah is the very *esse* of love or of good (n. 1735); therefore where good is treated of, Jehovah is named, but where truth is treated of, God is named (n. 2586, 2769).

3407. *And the man increased, and went on going and increasing until he became exceeding great.* That this signifies increase, is evident from the signification of increasing, of going on going until he became exceeding great, as increase of good and truth in their order, namely, from truth to good, and from good to truth.

3408. *And he had possessions of flocks and possessions of herds.* That this signifies as to interior good and as to exterior good, that is, as to rational good and as to natural good, is evident from the signification of flocks, as interior or rational good (n. 343, 2566); and from the signification of herds, as exterior or natural good (n. 2566). Natural good, which is signified by herds, is not that which is connate with man, but that which is procured by knowledges of truth joined to affection for good; for natural good which is connate, is in itself only something animal, since it is

given also with animals; but natural good which is procured, or which is given to man by the Lord, contains in it what is spiritual, so that it is spiritual good in natural. This good is natural human good itself, while the other, that which is connate, though it appears as good, may still not be good, and may even be evil; for it may receive also falsities, and believe that to be good which is evil. Such natural good exists among nations of the worst life and faith.

3409. *And much service.* That this signifies truth therefrom is evident from the signification of service, as all that which is beneath, which is subordinate, and which obeys (n. 1713, 2541, 3019, 3020), thus truth, because this is from good and ministers to good — on which subject much has been said above.

3410. *And the Philistines envied him.* That this signifies that they who were only in the memory * of knowledges did not comprehend, is evident from the signification of envying, as here not comprehending — as is manifest from what follows; and from the signification of Philistia, as the memory of knowledges; thus by Philistines are meant those who are in the memory of knowledges (n. 1197, 1198).

3411. Verses 15–17. *And all the wells, which his father's servants digged, in the days of Abraham his father, the Philistines stopped them up, and filled them with dust. And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.* "And all the wells, which his father's servants digged, in the days of Abraham his father, the Philistines stopped them up" signifies that they who were in the memory of knowledges were not willing to know interior truths which are from the Divine, and thus obliterated them; "and filled them with dust" signifies by what is earthly. "And Abimelech said unto Isaac" signifies the Lord's perception concerning that doctrine; "Go from us; for thou art much mightier than we" signifies that

* Or, learning of knowledges, *scientia cognitionum.*

they could not endure those truths because of the Divine in them. "And Isaac departed thence" signifies that the Lord left interior doctrinals; "and encamped in the valley of Gerar, and dwelt there" signifies that He betook Himself to lower rational things, or from interior appearances to exterior.

3412. *And all the wells, which his father's servants digged, in the days of Abraham his father, the Philistines stopped them up.* That this signifies that they who were in the memory of knowledges, were not willing to know interior truths which are from the Divine, and thus obliterated them, is evident from the signification of wells, as truths (n. 2702, 3096), here interior truths which are from the Divine, inasmuch as the wells, by which truths are signified, are said to have been digged by his father's servants in the days of Abraham his father, for by Abraham is represented the Divine Itself of the Lord (n. 2011, 2833, 2836, 3251, 3305); from the signification of stopping up, as not being willing to know, and thus obliterating; and from the representation of the Philistines, as those who are solely in the memory of knowledges
2 (n. 1197, 1198). Appearances of truth of an inferior degree are now treated of, in which they may be who are in the memory of knowledges, and who are here meant by the Philistines. With interior truths which are from the Divine, and are obliterated by those who are called Philistines, the case is this: in the Ancient Church, and afterward, they were called Philistines who applied themselves little to life, but much to doctrine, and who in process of time even rejected the things which are of life, and acknowledged as the essential of the church the things which are of faith, which they separated from life; consequently who made light of the doctrinals of charity, which in the Ancient Church were the all of doctrine, and thus obliterated them, and instead thereof talked much of the doctrinals of faith, and placed the whole of religion in these; and inasmuch as they receded thus from the life which is of charity, or from charity

which is of life, they were preëminently called the uncircumcised; for by the uncircumcised were signified all who were not in charity, however they might be in doctrinals (n. 2049). Those who thus receded from charity, removed 3
themselves also from wisdom and intelligence; for no one can be wise and intelligent as to what truth is, unless he be in good, that is, in charity, since all truth is from good, and has respect to good; thus they who are without good, cannot understand truth, and are not even willing to know it. With such, in the other life, when they are at some distance from heaven, there sometimes appears a snowy light; but this light is like the light of winter, which because without heat produces no fruit. When therefore such draw near to heaven, their light is turned into mere darkness, and their minds into like darkness, that is, into stupor. From these considerations it may now be evident that they who were solely in the memory of knowledges, were not willing to know interior truths which are from the Divine, and thus obliterated them.

3413. *And filled them with dust.* That this signifies by what is earthly, that is, by the loves of self and of gain, is evident from the signification of dust, as what is earthly (n. 242). The meaning is, that they who are called Philistines, that is, who are not in life but in doctrine, obliterate interior truths by earthly loves, which are the love of self and the love of gain; from these loves they were called the uncircumcised (n. 2039, 2044, 2056, 2632). For they who are in these loves cannot but fill the wells of Abraham with dust, that is, obliterate the interior truths of the Word by what is earthly; inasmuch as from those loves they cannot see at all what is spiritual, that is, what is of the light of truth from the Lord, since those loves induce darkness, and darkness extinguishes that light. For, as was said above (n. 3412), on the approach of the light of truth from the Lord, they who are in doctrine only, and not in life, are altogether darkened and confused, yea, become so affected that they

are angry, and seek in every way to dissipate truths; for the love of self and of gain is such that it cannot endure anything of truth from the Divine to come near to it. Still, however, such persons can glory and take pride in this, that they know truths, and can even preach them from a kind of zeal; but it is the fires of those loves which kindle and excite them, and their zeal is merely a fervor therefrom — as may be sufficiently evident from their being able to preach against their own veriest life with a like zeal or fervor. These are the earthly things with which the Word itself, which is the fountain of all truth, is obstructed.

3414. *And Abimelech said unto Isaac.* That this signifies the Lord's perception concerning that doctrine, is evident from the signification of saying, as perceiving — concerning which frequently above; from the representation of Abimelech, who is here king of the Philistines, as that doctrine (n. 3365, 3391); and from the representation of Isaac, as the Lord as to the Divine rational.

3415. *Go from us; for thou art much mightier than we.* That this signifies that they could not endure interior truths because of the Divine therein, may be evident from the signification of going from us, as not enduring presence; and from the signification of being much mightier, as on account of opulence, here on account of the Divine which was in interior truths. That they who are called Philistines cannot endure the presence of good, thus not the presence of the Divine, may be seen above (n. 3413).

3416. *And Isaac departed thence.* That this signifies that the Lord left interior truths, is evident from the signification of departing thence, as leaving, here leaving interior truths, because these are here treated of; and from the representation of Isaac, as the Lord as to the Divine rational. That the Lord leaves interior truths, means that He does not open them to persons of such a character; for there are in the Word throughout internal truths, but such persons as are in the memory of knowledges, and not at the

same time in life, do not when they read the Word even see those truths; as may be evident from this, that they who place the essential of salvation in faith, do not attend even to those things which the Lord so frequently spake concerning love and charity (n. 1017, 2371); and they who do attend, call those things the fruits of faith, which fruits they thus distinguish, yea separate, from charity, of the quality of which they are ignorant. Thus the posterior things of the Word appear to them, but not the anterior things; that is, the exterior things, but not the interior; and to see what is posterior or exterior, without seeing what is anterior or interior is to see nothing of the Divine. This is what is meant by the Lord's leaving interior truths, which is signified by Isaac's departing thence; not that the Lord leaves them, but that they remove themselves from the Lord, because from those things which are of life.

3417. *And encamped in the valley of Gerar, and dwelt there.* That this signifies that He betook Himself to lower rational things, or from interior appearances to exterior, is evident from the signification of encamping, as arranging in order; and from the signification of the valley of Gerar, as lower rational things, or exterior appearances of truth, for valley signifies lower, or what is the same, exterior things (n. 1723), and Gerar those which are of faith, thus which are of truth (n. 1209, 2504, 3365, 3384, 3385); and from the signification of dwelling as being and living (n. 3384). Hence it is manifest that by his encamping in the valley of Gerar and dwelling there, is signified that the Lord arranged truths that they might be adapted also to the comprehension and genius of those who are not so much in life, but in the doctrinals of faith; as may be evident from the Word, where also truths are thus adapted. For example: they 2
who are in doctrinals, and not so much in life, do not know otherwise than that the heavenly kingdom is similar to kingdoms on earth, in that men become great by ruling over others, this enjoyment being the only one with which they

are acquainted, and which they prefer to every other enjoyment; wherefore the Lord spake also in the Word according to this appearance, as in Matthew: *Whosoever shall do and teach these commandments, he shall be called great in the kingdom of the heavens* (v. 19); and in David: *I said, Ye are gods, and all of you sons of the Most High* (lxxxii. 6: John x. 34, 35). And because the disciples themselves had at first no other opinion respecting the heavenly kingdom, than that of greatness and preëminence, as on earth — as is evident in Matthew chap. xviii. 1; Mark ix. 34; Luke ix. 46 — and also had an idea of sitting on the right hand and the left of a king (Matt. xx. 20, 21, 24: Mark x. 37), therefore also the Lord replied according to their apprehension and their spirit, saying, when there was a contention among them as to which of them should be greatest, *Ye shall eat and drink at My table in My kingdom; and shall sit on thrones judging the twelve tribes of Israel* (Luke xxii. 30: Matt. xix. 28); for then they did not know that heavenly enjoyment is not enjoyment of greatness and preëminence, but the enjoyment of humiliation and of affection for serving others, thus of desiring to be least and not greatest — as the Lord teaches in Luke: *Whosoever is least among*
3 *you all, the same shall be great* (ix. 48). Thus they who are in the memory of knowledges, and not in the life of charity, cannot know that there is any other enjoyment than that which results from preëminence; and because this is the only enjoyment abiding in their minds, and makes the all of their life, therefore they are altogether ignorant of heavenly enjoyment resulting from humiliation and affection for serving others, that is, the enjoyment of love to the Lord and of charity toward the neighbor, consequently of the blessedness and happiness therefrom. This is why the Lord spoke in adaptation to their infirmity, that so they might be aroused and introduced to good, so as to learn, and to teach, and to do it. At the same time He teaches what greatness and preëminence in heaven is (Matt. xix.

30; xx. 16, 25–28: Mark x. 31, 42–45: Luke ix. 48; xiii. 30; xxii. 25–28). These and the like are the appearances of truth of a lower degree. For in truth in heaven they become relatively great, preëminent, powerful, and of authority, one angel having greater power than myriads of infernal spirits, yet not from himself, but from the Lord; and he has it from the Lord so far as he believes that he has no power from himself, thus that he is least; and this he can believe so far as he is in humiliation and in affection for being serviceable to others, that is, so far as he is in the good of love to the Lord, and of charity toward the neighbor.

3418. Verse 18. *And Isaac returned, and digged again the wells of waters, which they digged in the days of Abraham his father, and the Philistines stopped them up after the death of Abraham; and he called their names after the names which his father called them.* "And Isaac returned, and digged again the wells of waters, which they digged in the days of Abraham his father" signifies that the Lord opened those truths which were with the ancients; "and the Philistines stopped them up after the death of Abraham" signifies that they who were in the memory of knowledges only, denied those truths; "and he called their names" signifies their quality; "after the names which his father called them" signifies significatives of truth.

3419. *And Isaac returned, and digged again the wells of waters, which they digged in the days of Abraham his father.* That this signifies that the Lord opened those truths which were with the ancients, is evident from the representation of Isaac, as the Lord as to the Divine rational — concerning which above; from the signification of returning and digging again, as opening again; from the signification of wells of waters, as truths of knowledges — that wells are truths, may be seen above (n. 2702, 3096), and that waters are knowledges (n. 28, 2702, 3058); and from the signification of the days of Abraham his father, as a previous

time and state as to truths, which truths are signified by the wells which they digged at that time, thus the truths which were with the ancients. That days signify time and state, may be seen above (n. 23, 487, 488, 493, 893). When days signify state, then by Abraham the father is represented the Divine itself of the Lord, before He adjoined to it the human (n. 2833, 2836, 3251); when they denote time, then by Abraham the father are signified the goods and truths which were from the Lord's Divine before He adjoined to it the human, thus the goods and truths which
2 were with the ancients. The truths which were with the ancients, are at this day wholly obliterated, insomuch that scarcely any one knows that they ever existed, and that they could be any other than what are taught at this day, when yet they were totally different. The ancients had *representatives* and *significatives* of the celestial and spiritual things of the kingdom of the Lord, thus of the Lord Himself; and they who understood such representatives and significatives were called wise; and also they were wise, for thus they were able to speak with spirits and angels. For angelic speech, which is incomprehensible to man because spiritual and celestial, when it descends to man, who is in a natural sphere, falls into representatives and significatives such as are in the Word, and hence it is that the Word is a holy writing; for what is Divine cannot be presented in any other way before the natural man, so that
3 there may be a full correspondence. And as the ancients were in representatives and significatives of the kingdom of the Lord, in which kingdom is no other than celestial and spiritual love, they had also *doctrinals*, which treated solely of *love to God and of charity toward the neighbor*, from which doctrinals they were also called wise. From these doctrinals they knew that the Lord would come into the world, and that He would be Jehovah in Himself, and that He would make the human in Himself Divine, and would thus save the human race. From these doctrinals they

knew also what charity is, namely, an affection for serving others without any end of recompense; and also what is the neighbor toward whom there should be charity, namely, all in the universe, but still each with discrimination. These doctrinals are at this day utterly lost, and in place of them are the doctrinals of faith, which the ancients accounted as relatively nothing. These doctrinals, namely, of love to the Lord and of charity toward the neighbor, are rejected at this day, in part by those who in the Word are called Babylonians and Chaldeans, and in part by those who are called Philistines and also Egyptians, and thus they are so lost that there scarce remains any trace of them. For who knows at this day what charity is which is void of all regard for self, and averse to everything that is for the sake of self? And who knows what the neighbor is, that it is every one, with discrimination according to the kind and amount of good in him? thus that it is good itself, consequently in the supreme sense the Lord Himself, because He is in good, and good is from Him, and the good which is not from Him is not good, however it may appear to be so. And because it is not known what charity is, and what the neighbor, it is not known who they are that in the Word are signified by the poor, the miserable, the needy, the sick, the hungry and thirsty, the oppressed, widows, orphans, captives, the naked, sojourners, the blind, the deaf, the halt, maimed, and others; when yet the doctrinals of the ancients taught who these were, and to what class of neighbor, and thus of charity, each belonged. According to those doctrinals is the whole Word as to the sense of the letter, wherefore he who has no knowledge of them cannot possibly know any interior sense of the Word — as in Isaiah: *Is it not to break bread to the hungry, and* 4
that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee,

the glory of Jehovah shall be thy rearward (lviii. 7, 8). He who rests in the sense of the letter, believes that if he only gives bread to the hungry, takes into his house the poor outcasts or wanderers, and covers the naked, he shall on that account come into the glory of Jehovah, or into heaven, when yet these are mere outward acts, and even the wicked may do them for the sake of merit; but by the hungry, the poor, the naked, are signified those who are spiritually such, thus different states of misery in which the man may be who is the neighbor, toward whom charity is to be exercised.

5 In David: *Which executeth judgment for the oppressed; which giveth food to the hungry; Jehovah looseth the prisoners; Jehovah openeth the eyes of the blind; Jehovah raiseth up them that are bowed down; Jehovah loveth the just; Jehovah preserveth the strangers; He upholdeth the fatherless and widow* (Ps. cxlvi. 7–9) — where by the oppressed, the hungry, the prisoners, the blind, the bowed down, the strangers, the fatherless and widow, are not meant those who are commonly so called, but those who are such as to spiritual things, or as to their souls. Who these were, and in what state and degree they were neighbors, thus what charity was to be exercised toward them, was taught by the doctrinals of the ancients. It is the same everywhere else in the Old Testament; for the Divine, when it descends into the natural with man, descends into such things as are works of charity, with discrimination according to genera

6 and species. The Lord also spoke in like manner, because He spoke from the Divine Itself — as in Matthew: *Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you . . . for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me* (xxv. 34–36). By the works here recounted are signified universal genera of charity, and in what degree the several genera

are good, or they are good who are the neighbors toward whom charity is to be exercised, and that the Lord in the supreme sense is the neighbor; for He says, *Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me* (verse 40 of the same chapter). From these few examples it may be evident what is meant by the truths with the ancients; but that these truths are altogether obliterated by those who are in the doctrinals of faith, and not in the life of charity, that is, by those who in the Word are called Philistines, is signified by the Philistines stopping up the wells after the death of Abraham, which is the subject next treated of.

3420. *And the Philistines stopped them up after the death of Abraham.* That this signifies that they who were only in the memory of knowledges denied those truths, is evident from the signification of stopping up, as being not willing to know, and what is the same, denying, thus obliterating — concerning which above (n. 3412); and from the representation of the Philistines, as those who are only in the memory of knowledges, concerning which above (n. 1197, 1198, 3412, 3413). They are in the memory of knowledges who are in the doctrinals of faith, and are not willing to know the truths of knowledges or of doctrinals. The truths of knowledges or of doctrinals are those which are of the life, and regard charity toward the neighbor and love to the Lord. Doctrine, to which doctrinals and knowledges pertain, only teaches those truths; he therefore who teaches what ought to be done, and does not do it, is not willing to know truths, for they are contrary to his life, and what is contrary to his life he also denies. It is from these causes that the doctrinals of love and charity, which in the Ancient Church were the all of doctrine, are obliterated.

3421. *And he called their names.* That this signifies their quality is evident from the signification of calling names, as manifesting quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3237); and because calling names or a

name signifies quality, therefore calling, without a name being mentioned, in the internal sense of the Word signifies being of such a quality — as in Isaiah: *Hear ye this, O house of Jacob*, which are called by the name of Israel, and are come forth out of the waters of Judah. . . . For they call themselves of the holy city, and stay themselves upon the God of Israel* (xlviii. 1, 2) — where calling themselves of the holy city signifies being of such a quality. And in Luke: *Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High* (i. 31, 32). By being called the Son of the Most High is meant being so.

3422. *After the names which his father called them.* That this signifies significatives of truth, is evident from this, that the names which in ancient times were given to persons, places, and things, were all significatives (n. 340, 1946, 2643); thus the names given to fountains and wells were significative of those things which were formerly understood by fountains and wells, and which had relation to truth, as was shown above (n. 2702, 3096); and because names were significative, by name also, and by calling by name is signified in general the quality of either a thing or a state, as was said just above (n. 3421); and this being so, by names in the Word, in its internal sense, is not signified any person, or any nation, or any kingdom, or any city, but always some thing. Every one may conclude that here by wells is signified something heavenly; for unless this were so, to mention so many particulars concerning wells would not be worthy the Divine Word, because it would be of no use to know them — as for instance, that the Philistines stopped up the wells which the servants of Abraham digged; that Isaac digged them again, and that he called their names after their former names; and afterward that the servants of Isaac digged a well in the valley, about which the shepherds

*The Latin has *Israel.*

strove; and that they digged again another well about which they also strove; and afterward another, about which they did not strive; and again another; and lastly, that they told him concerning a new well (verses 15, 18–22, 25, 32, 33); but the heavenly signification of these wells is now manifest from the internal sense.

3423. Verses 19–21. *And the servants of Isaac digged in the valley, and found there a well of living waters. And the shepherds of Gerar strove with Isaac's shepherds, saying, The waters are ours; and he called the name of the well Esek, because they contended with him. And they digged another well, and they strove over that also, and he called the name of it Sitnah.* "And the servants of Isaac digged in the valley, and found there a well of living waters" signifies the Word as to the literal sense, in which is the internal sense. "And the shepherds of Gerar strove with Isaac's shepherds" signifies that they who taught did not see any such thing therein, because the senses appear opposed; "saying, The waters are ours" signifies that they are in the truth; "and he called the name of the well Esek, because they contended with him" signifies denial on account of those things, also on account of other things, as being contrary to them, and on account of several things besides. "And they digged another well, and they strove over that also" signifies the internal sense of the Word, whether there be such a sense; "and he called the name of it Sitnah" signifies their quality.

3424. *And the servants of Isaac digged in the valley, and found there a well of living waters.* That this signifies the Word as to the literal sense, in which is the internal sense, is evident from the signification of digging in the valley, as inquiring lower according to truths where they are; for digging is inquiring, and a valley is what is below (n. 1723, 3417); and from the signification of a well of living waters, as the Word in which are truths Divine, thus the Word as to the literal sense in which is the internal. That the Word

is called a fountain, and indeed a fountain of living waters, is known; that the Word is also called a well, is because the sense of the letter is relatively such, and because the Word relatively to those who are spiritual is not a fountain, but a well (n. 2702, 3096). Since a valley is what is below, or what is the same, exterior, and the fountain was found in a valley, and the literal sense is the lower or exterior sense of the Word, therefore it is the literal sense which is meant; but because in this is contained the internal sense, that is, the heavenly and Divine sense, therefore the waters thereof are called living — as were also the waters which went forth under the threshold of the new house, in Ezekiel: *And it shall come to pass, that every living creature that creepeth, to which the river there comes, shall live; and there shall be a very great multitude of fish, because these waters are come thither and are healed, and everything liveth whithersoever the river cometh* (xlvii. 9) — where the river is the Word; the waters which cause everything to live are the Divine truths contained in it; the fish are affections for
2 knowing (n. 40, 991). That the Word of the Lord is such that it gives life to him that thirsteth, that is, to him that desireth life, and that it is a fountain whose waters are living, the Lord also teaches in John, speaking to the woman of Samaria at Jacob's well: *If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall become in him a fountain of water springing up unto eternal life* (iv. 10, 14). That the Word is living and thus gives life, is because in it in the supreme sense the Lord is treated of, and in the inmost sense His kingdom, in which the Lord is all; and this being the case, there is in the Word life itself, which flows into the minds of those who under a holy influence read the Word; hence it is that the Lord declares Himself, as to the Word which is from

Himself, to be a fountain of water springing up unto eternal life (see also n. 2702). That the Word of the Lord, as it 3
is called a fountain, is also called a well, is seen in Moses: *Israel sang a song: Spring up, O well, answer ye unto it: the well the princes digged it, the chiefs of the people digged it for a lawgiver with their staves* (Numb. xxi. 17, 18). These words were spoken at the place Beer, that is, at the place of the well; that by well here is signified the Word of the Ancient Church, spoken of above (n. 2897), is manifest from what is there said; princes are primary truths from which; that princes signify primary truths may be seen above (n. 1482, 2089); the chiefs of the people are inferior truths, such as are those contained in the literal sense (n. 1259, 1260, 2928, 3295); that the lawgiver is the Lord, is evident; staves mean the powers which they possessed.

3425. *And the shepherds of Gerar strove with Isaac's shepherds.* That this signifies that they who taught did not see any such thing there, because the senses appeared opposed, is from the signification of disputing, when the internal sense of the Word is concerned, as denying it to be such, thus by saying that they do not see it; and from the signification of shepherds, as those who teach (n. 343); and from the signification of Gerar, as faith (n. 1209, 2504, 3365, 3384); thus the shepherds of the valley of Gerar mean those who acknowledge only the literal sense of the Word. The reason that they see no such thing, that is, no interior sense, is because the two appear opposite, namely, what is in the internal sense, and what is in the literal sense. But because they appear opposite, they are not therefore opposite, but altogether correspond; the reason that they appear opposite, is that they who thus see the Word are in what is opposite. It is as with a man who is in opposition 2
in himself, that is, whose external or natural man is in entire disagreement with his internal or spiritual man. He sees what is of the internal or spiritual man as opposed to himself, when yet he himself, as to the external or natural

man, is in what is opposed, and if he were not in what is opposed, but his external or natural man yielded obedience to the internal or spiritual man, they would entirely correspond. As for example, he who is in what is opposed believes that riches are to be renounced, and all pleasures of the body and of the world, thus the enjoyments of life, that he may receive eternal life, such things being supposed opposite to spiritual life; whereas in themselves they are not opposite, but correspond. For they are means to an end, namely, that the internal or spiritual man may enjoy them for performing the goods of charity, and moreover may live content in a healthful body. The ends alone are what cause the internal man and the external either to be opposite or to correspond; they are opposite when the riches, pleasures, and enjoyments here spoken of become ends, for then spiritual and celestial things, which are of the internal man, are despised and ridiculed, and even rejected; but they correspond when those things are not made ends, but means to superior ends, namely, to those things which are of the life after death, thus of the heavenly kingdom and of the Lord Himself. Then corporeal and worldly things appear to man as scarce anything in comparison; and when he thinks concerning them, he values them only as means
3 to ends. From this it is manifest that those things which appear opposed are not opposed in themselves; but they appear so because men are in what is opposed. They who are not in what is opposed act and speak and acquire riches, and also enjoy pleasures, in like manner as they who are in what is opposed, insomuch that they can scarce be distinguished in external appearance. The reason is that their ends alone are what distinguish them, or what is the same, their loves, for loves are ends. But although they appear similar in external form, or as to the body, yet they are altogether dissimilar in internal form, or as to the spirit. The spirit of one who is in correspondence, that is, with whom the external man corresponds to the internal, is fair

and beautiful, such as is heavenly love in form; but the spirit of one who is in what is opposed, that is, with whom the external man is opposed to the internal, however there may be a resemblance with the other as to the external, is dark and deformed, such as is the love of self and of the world, that is, such as is contempt of others and hatred in form. The case is similar with very many passages in the 4
Word, namely, that the things which are in the literal sense appear opposed to those which are in the internal sense, when yet they are by no means opposed, but correspond entirely. For example, it is frequently said in the Word that Jehovah or the Lord is angry, is wroth, destroys, and casts into hell, when yet He is never angry, and still less does He cast any one into hell. The former is of the sense of the letter, but the latter is of the internal sense; these appear opposed, but for the reason that man is in what is opposed. In the same way the Lord appears as a sun to the angels who are in heaven, and thence as vernal warmth, and as light at day-dawn; but to the infernals He appears as something quite opaque, and thence as winter-like cold, and as midnight darkness. Consequently to the angels He appears in love and charity, but to the infernals in hatred and enmity; thus to the latter according to the sense of the letter, that He is angry, is wroth, destroys, and casts into hell, but to the former according to the internal sense, that He is never angry and wroth, and still less destroys and casts into hell. When therefore in the Word those things 5
are treated of which are contrary to the Divine, they cannot be exhibited otherwise than according to appearance. It is also the Divine which the wicked change into what is diabolical, and which thus operates; wherefore also as far as they approach to the Divine, so far they cast themselves into infernal torments. The case is the same with the Lord's words in the prayer, "Lead us not into temptation:" the sense according to the letter is, that He leads into temptation, but the internal sense is, that He leads no one into

temptation, as is known (see n. 1875). The same is true with other things which are of the literal sense of the Word.

3426. *Saying, The waters are ours.* That this signifies that they are in truth, or that they have truths, is evident from the signification of waters, as knowledges, and also truths (n. 28, 680, 739, 2702, 3058).

3427. *And he called the name of the well Esek, because they contended with him.* That this signifies denial on account of those things, also on account of other things as being contrary to them, and on account of several things besides, is evident from this, that the names which were given of old were significative of the thing or state (n. 3422), whence they were enabled to bear in mind many things concerning them, especially respecting their quality. Here because the shepherds of Gerar disputed with the shepherds of Isaac, a name was given to the well from that event. That disputing or contending signifies also denying, may be seen above (n. 3425); hence the name Esek, which in the original tongue signifies contention or dispute, and is derived from a kindred word which signifies oppression and injury. And because by well here is signified the Word as to the literal sense in which is the internal sense, by Esek, or contention, is signified a denial of the internal sense of the Word. The causes of denial are also contained in the same expression, which are manifestly those things treated of just above (n. 3425), namely, that the literal and spiritual
2 senses appear opposed; and also other things. With the internal sense of the Word the case is this: they who are merely in the memory of knowledges, and are called Philistines, and they who are merely in the doctrinals of faith, who are called shepherds of the valley of Gerar, and are in no charity toward the neighbor, cannot do otherwise than deny that there is an internal sense of the Word. The principal causes are, that in their hearts they do not acknowledge the Lord, although they profess Him with the mouth, and also that in heart they do not love the neighbor,

although they declare love toward him; and he who does not in heart acknowledge the Lord, and in heart love the neighbor, cannot possibly do otherwise than deny the internal sense of the Word; for the Word in its internal sense treats of nothing else than love to the Lord and love toward the neighbor; wherefore the Lord says that on these two commandments hang the Law and the Prophets, that is, the whole Word (Matt. xxii. 37–40). How far they deny the internal sense of the Word, has also been given me to see from such persons in the other life, for when it is only mentioned in their presence that there is an internal sense of the Word, which does not appear in its literal sense, and that it treats of love to the Lord and the neighbor, there is perceived not only a denial by them, but also an aversion, and even a loathing. This is the primary cause [of denial]. Another cause is, that they altogether invert the Word, by 3
setting that above which is beneath, or what is the same, setting that before which is behind; for they make faith to be the essential of the church, and the things which are of love to the Lord and love toward the neighbor to be the fruits of faith; when yet the truth is, that if love to the Lord be compared to the tree of life in the paradise of Eden, charity and its works are the fruits therefrom, and faith and all things of faith are only the leaves. Since therefore they so invert the Word as to derive the fruits, not from the tree but from the leaves, it is not surprising that they deny the internal sense of the Word and acknowledge only its literal sense; for from the literal sense any dogma, even the most heretical, may be confirmed, as is known. Moreover, they 4
who are only in doctrinals of faith and not in the good of life, cannot but be in persuasive faith, that is, in preconceived principles, false as well as true, consequently they must be more stupid than others; for so far as any one is in persuasive faith, so far he is stupid; but so far as any one is in the good of life, that is, in love to the Lord and charity toward the neighbor, so far he is in intelligence, that is, in

faith from the Lord. Hence also it is, that the former must need be in the negative respecting the internal sense of the Word, but the latter must need be in the affirmative; for with those who are merely in doctrinals, and not in the good of life, the interiors are closed, so that the light of truth from the Lord cannot flow in, and give them to perceive that it is so; whereas with those who are in love to the Lord, the interiors are open, so that the light of truth from the Lord can flow in, affect their minds, and give a perception that it is so. A further cause is, that they have no other enjoyment in reading the Word, than that they may thus acquire honors and riches, and thereby reputation, which enjoyment is the enjoyment of the love of self and of the world; and this to such a degree that if they did not draw from it such advantages, they would entirely reject the Word. They who are such, in their heart not only deny the internal sense of the Word, when they hear of it, but also the literal sense itself, howsoever they may think that they believe it. For he who has for an end the enjoyment of the love of self and of the world, entirely casts out of his heart everything pertaining to eternal life, and only from his natural and corporeal man makes a show of such things, which he calls truths; and this not for the sake of the Lord and His kingdom, but for the sake of himself and his own. These and several other things cause those who are called shepherds of the valley of Gerar, and Philistines, to deny the internal sense of the Word.

3428. *And they digged another well, and they strove over that also.* That this signifies the internal sense of the Word, whether there be such a sense, may be evident from the signification of another well, and of striving — concerning which above — thus from the series; for they who deny any thing, as they who deny the internal sense of the Word, when they again strive or contend, it cannot be concerning anything else than whether it exist. It is known that most disputes at this day go no further; but so long as men re-

main in debate whether a thing is, and whether it is so, they can never advance into anything of wisdom; for in the thing itself concerning which they debate, there are innumerable particulars which they can never see so long as they do not acknowledge that thing, for they are then ignorant of each and every thing pertaining to it. The learning 2
of this day scarce goes beyond these limits, namely, whether a thing is, and whether it is so, wherefore also men stand excluded from the understanding of truth. As for example, he who merely disputes whether there is an internal sense of the Word, can never see the innumerable, yea, infinite things, which are in the internal sense; as again, he who disputes whether charity is anything in the church, and whether all things of it are not of faith, cannot possibly know the innumerable, yea, indefinite things which are in charity, but remains altogether in ignorance of what charity is. The like is the case with the life after death, with the 3
resurrection of the dead, with the last judgment, with heaven and with hell; they who only dispute whether there are such things, so long stand outside of the doors of wisdom, and are like persons who merely knock, and cannot even look into wisdom's magnificent palaces; and what is surprising, such men believe themselves to be wise in comparison with others, and the wiser as they can the better debate whether a thing be so, and the more confirm themselves that it is not so; when yet the simple, who are in good, and whom they despise, can perceive in a moment, without any dispute, much more without learned controversy, that the thing is, and what is its quality. These have a common sense of the perception of truth, whereas the former have extinguished this sense by such ways of wishing first to discuss whether the thing be so. The Lord speaks both of the former and of the latter, when He says that things are hidden from the wise and intelligent, and revealed unto babes (Matt. xi. 25: Luke x. 21).

3429. *And he called the name of it Sitnah.* That this

signifies their quality is evident from the signification of calling a name, as denoting quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of Sitnah, as in the original tongue antagonism, which is a further degree of denial.

3430. Verses 22, 23. *And he removed from thence, and digged another well, and for that they strove not, and he called the name of it Rehoboth; and he said, For now Jehovah hath made us to be enlarged, and we shall be fruitful in the land. And he went up from thence to Beer-sheba.* "And he removed from thence" signifies to things still lower; "and digged another well, and for that they strove not" signifies the literal sense of the Word; "and he called the name of it Rehoboth" signifies the quality therefrom as to truth; "and he said, For now Jehovah hath made us to be enlarged" signifies increase of truth therefrom; "and we shall be fruitful in the land" signifies increase of good therefrom. "And he went up from thence to Beer-sheba" signifies that hence the doctrine of faith was Divine.

3431. *And He removed from thence.* That this signifies to things still lower, is evident from the signification of removing, as being to other things which follow in the series, here therefore to lower or exterior truths, because hitherto higher or interior truths have been treated of in order. Lower or exterior truths are those which stand forth in the literal sense of the Word, adapted to the apprehension of the natural man. These truths are now to be treated of.

3432. *And digged another well, and for that they strove not.* That this signifies the literal sense of the Word is evident from the signification of well, as the Word (n. 2702, 3096, 3424), here the Word as to the literal sense, for it is said, that he removed from thence, and digged another well, and for that they strove not, by which is signified that sense of the Word which is exterior, and which they do not deny, and it is this which is called the literal sense. The literal sense of the Word is threefold, namely, historical, prophet-

ical, and doctrinal, each of which is such that it may be apprehended even by those who are in externals. With 2
respect to the Word the case is this: in the most ancient time, when the celestial church existed, the Word was not, for the men of that church had the Word inscribed on their hearts; for the Lord taught them immediately through heaven what was good, and thence what was true, and gave them to perceive both from love and charity, and to know from revelation. The veriest Word to them was the Lord. After this church another succeeded, which was not celestial but spiritual, and this in the beginning had no other Word than what was gathered from the most ancient people, which Word was representative of the Lord, and significative of His kingdom, thus the internal sense was to them the very Word. That they had also a written Word, both historical and prophetical, which is no longer extant, and that in this there was in like manner an internal sense, which had relation to the Lord, may be seen above (n. 2686). Hence it was the wisdom of that time both to speak and to write by representatives and significatives, within the church concerning Divine things and out of the church concerning other things, as is manifest from the writings of those ancient people which remain with us. But in process of time this wisdom perished, to such a degree that at length they did not know that there was any internal sense even in the books of the Word. The Jewish and Israelitish nation was such, and accounted the prophetic Word holy from this, that it resembled the ancient Word in sound, and they heard the name of Jehovah in the sense of the letter, not believing that anything Divine lay deeper hid within; nor does the Christian world have a more holy idea of the Word. From 3
this it may be evident how in succeeding time wisdom retired from inmost things to outermost, and man removed himself from heaven, and at length descended even to the dust of the earth, wherein he now places wisdom. Since it has thus fared with the Word, that its internal sense was

successively obliterated, and at this day to such a degree that it is not known that there is such a sense, when yet this sense is the veriest Word in which the Divine proximately dwells, therefore its successive states are described in this chapter.

3433. *And he called the name of it Rehoboth.* That this signifies the quality therefrom as to truth, is evident from the signification of calling a name, as denoting quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of Rehoboth, as truths, for Rehoboth in the original tongue signifies breadths, and that breadths in the internal sense of the Word denote truths, was shown above (n. 1613).

3434. *And he said, For now Jehovah hath made us to be enlarged.* That this signifies increase of truth therefrom is evident from the signification of breadth, as truth, of which immediately above (n. 3433); hence to be enlarged is to receive increase of truth.

3435. *And we shall be fruitful in the land.* That this signifies increase of good therefrom, is evident from the signification of being fruitful, as increase of good—that being fruitful is predicated of good, and being multiplied of truth, may be seen above (n. 43, 55, 913, 983, 2846, 2847); and from the signification of land, as the church, and whatever is of the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2928, 3355).

3436. *And he went up from thence to Beer-sheba.* That this signifies that hence the doctrine of faith was Divine, is evident from the signification of Beer-sheba, as the doctrine of faith, which is Divine (n. 2723, 2858, 2859). The doctrine of faith, which is here signified by Beer-sheba, is the very literal sense of the Word, for the Word is very doctrine; and although the Word as to the literal sense is such that truths may be drawn from it, it is also such that things not true may be confirmed from it, as is known from heresies. But he who reads the Word for the purpose of grow-

ing wise, that is, of doing good and understanding truth, is instructed according to his end and affection; for the Lord flows in while he knows not, and enlightens his mind, and where he hesitates, gives understanding from other passages. Moreover, he who is in simple good, and in simplicity be- 2
lieves the Word according to its literal sense, is gifted with the faculty of perceiving truths, when he is instructed in the other life by angels; and in the mean time the few truths which are with him are vivified by charity and innocence, and when these are in truths, then the falsities which also infused themselves in the shade of his ignorance, are not hurtful, for they are not adjoined to good, but are withheld therefrom as it were in the circumference, and thus can be easily cast out. The case, however, is otherwise with those who are not in the good of life, for with them the falsities which by sinister interpretation they have hatched from the Word, possess the middle or centre, as it were, and truths the surroundings or circumferences; wherefore falsities are what are adjoined to the evil of their life, and truths are dissipated.

3437. Verses 24, 25. *And Jehovah appeared to him in that night, and said, I am the God of Abraham thy father, fear not, for I am with thee, and I will bless thee, and will multiply thy seed, for the sake of Abraham My servant. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there; and there the servants of Isaac digged a well.* "And Jehovah appeared to him in that night, and said" signifies the Lord's perception concerning that obscurity; "I am the God of Abraham thy father, fear not, for I am with thee" signifies that the Divine also was there; "and I will bless thee, and will multiply thy seed" signifies that thence would be increase of good and truth; "for the sake of Abraham My servant" signifies from the Divine Human of the Lord. "And he builded an altar there" signifies a significative and representative of the Lord; "and called upon the name of Jehovah" sig-

nifies worship thence; "and pitched his tent there" signifies the holy therein; "and there the servants of Isaac digged a well" signifies doctrine therefrom.

3438. *And Jehovah appeared to him in that night, and said.* That this signifies the Lord's perception concerning that obscurity, is evident from the signification of Jehovah appearing and saying, when predicated of the Lord, as perceiving from the Divine; that by Jehovah appearing to him is signified from the Divine, may be seen above (n. 3367), and that saying means perceiving (n. 2862, 3395); for Jehovah was in Him, thus so long as the Human was not yet glorified, the appearing of Jehovah was perception Divine, or perception from the Divine, and therefore by Jehovah appearing to him and saying, that is signified; and from the signification of night, as a state of shade or obscurity (n. 1712). By this obscurity is signified the literal sense of the Word, for this in respect to the internal sense, is as
2 shade to light. That it may be further known how it is with the literal sense of the Word, a few things are to be said: the internal sense is to the literal sense as in a man his interiors, or what is celestial and spiritual, are to his exteriors, or what is natural and corporeal, his interiors being in the light of heaven and his exteriors in the light of the world. What the difference is between the light of heaven and the light of the world, consequently between what is of the light of heaven, and what is of the light of the world, may be seen above (n. 1521–1533, 1619–1632, 1783, 1880, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3341, 3413), namely, that it is like the difference between the light of day and the shade of night. Man, because he is in this shade, and is not willing to know that in truth from the Lord there is light, cannot believe otherwise than that his shade is light, and also on the other hand that light is shade; for he is like a night-owl, which, whilst it flies in the shade of night, thinks that it is in the light, but whilst in the light of day, it thinks that it is in the

shade. For the internal eye, that is, the understanding, by which man sees interiorly, with such a person is not otherwise formed; for he has not formed it otherwise, since he opens it when he looks downward, that is, to worldly and corporeal things, and shuts it when he should look upward, that is, to spiritual and heavenly things. With these persons the case is the same in respect to the Word; what appears in its literal sense, this they believe to be of light, but what appears in the internal sense, this they believe to be of shade; for the Word appears to every one according to his quality; when nevertheless the internal sense of the Word, in respect to its literal sense, is as the light of heaven to the light of the world (n. 3086, 3108), that is, as the light of day to the light of night. In the internal sense 3
there are singulars, myriads of which together make one particular that is presented in the literal sense; or what is the same, in the internal sense there are particulars, myriads of which together make one general thing in the literal sense; and it is this general thing that is seen by man, but not the particulars which are in it and which constitute it. Still however the order of the particulars in the general thing is apparent to man, but according to his quality; and this order is the holy which affects him.

3439. *I am the God of Abraham thy father, fear not, for I am with thee.* That this signifies that the Divine also was therein, namely, in the literal sense of the Word, is evident from the representation of Abraham, as the Divine of the Lord (n. 2833, 2836, 3251, 3305); hence Jehovah God of Abraham signifies the Divine of the Lord, which is represented by Abraham; and because the subject is the Word, which also is the Lord, because all the Word is from Him, and the all of the Word is concerning Him, therefore by "I am the God of Abraham thy father, fear not, for I am with thee" is signified that the Divine also is therein. With the Divine in the Word, the case is this: the Divine itself is in the supreme sense of the Word, because therein is the

Lord; the Divine is also in the internal sense, because therein is the kingdom of the Lord in the heavens, and hence this sense is called celestial and spiritual; the Divine is also in the literal sense of the Word, because therein is the kingdom of the Lord in the earths; hence this sense is called the external, as also the natural, for in it are gross appearances more remote from the Divine; and yet the things therein are each and all Divine. With these three senses it is as with the tabernacle: its inmost, or what was within the vail, where was the ark containing the testimony, was most holy, or the holy of holies; its internal, or what was immediately without the vail, where were the golden table and candlestick, was holy; and the external, where the court was, was also holy; in it the congregation assembled and hence it was called the tent of the assembly.

3440. *And I will bless thee, and will multiply thy seed.* That this signifies that thence would be increase of good and truth, is evident from the signification of blessing thee, as an increase of good (n. 3406); and from the signification of multiplying thy seed, as an increase of truth (n. 43, 55, 913, 983, 2846, 2847); that seed means truth, of which multiplying is predicated, may be seen above (n. 1025, 1447, 1610, 2848, 3038, 3373, 3380). That there is also an increase of good and truth with man from the literal sense of the Word, is because in that sense likewise all things and each are Divine, as was said just above (n. 3439); and because in the literal sense the internal sense is open in many passages — as in the Old Testament, in the Prophets, that the Lord would come Who would be salvation to the human race; that all the Law and all the Prophets are to love God and love the neighbor; that to kill is to bear hatred, since he who hates, every moment kills, for this is in his will and in the enjoyment of his life. These are of the internal sense in the literal sense, besides many other things.

3441. *For the sake of Abraham My servant.* That this

signifies from the Divine Human of the Lord, is evident from the representation of Abraham, as the Divine of the Lord, and also the Divine Human (n. 2833, 2836, 3251); and from the signification of My servant, when predicated of the Lord, as the Divine Human; not that the Divine Human is a servant, because that also is Jehovah (n. 1736, 2156, 2329, 2921, 3023, 3035), but because the Lord by that serves the human race; for by that man is saved, inasmuch as unless the Lord had united the Human to the Divine, so that man might be enabled with his mind to look upon and adore the Human of the Lord and thus have access to the Divine, he could never have been saved. The conjunction of man with the Divine Itself which is called the Father, is through the Divine Human which is called the Son; thus through the Lord, by Whom is understood by the spiritual man the Human, but by the celestial man the very Divine. Hence it is manifest why the Divine Human is called a servant, namely, because it serves the Divine, in order that man may have access thereto, and because it serves mankind for their salvation. This then is what is 2
signified by Abraham My servant — as also in David: *Remember His marvellous works that He hath done; His wonders, and the judgments of His mouth, O ye seed of Abraham His servant, ye sons of Jacob, His chosen ones. . . . He sent Moses His servant, Aaron whom He hath chosen. . . . He remembered His holy word with Abraham His servant* (Ps. cv. 5, 6, 26, 42) — where by Abraham His servant is meant the Lord as to the Divine Human. In like manner also the Lord as to the Divine Human is meant in the supreme sense by Israel His servant, by Jacob His servant, and by David His servant — by Israel His servant, in Isaiah: *Thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the wings thereof, and said unto thee, Thou art My servant, I have chosen thee* (xli. 8, 9) — where Israel

My servant in the supreme sense is the Lord in respect to the internals of the spiritual church, and Jacob as to the externals of that church. Again: *He said unto me, thou art My servant, Israel, in whom I will be glorified. . . . It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel, and I have given thee for a light of the gentiles, that thou mayest be My salvation unto the end of the earth* (xlix. 3, 6) — where Israel, in whom I will be glorified, manifestly represents the Divine Human of the Lord. That He is called servant from serving, is manifest, for it is said, that thou shouldest be My servant to raise up the tribes of
3 Jacob, and to restore the preserved of Israel. That the Lord as to His Divine Human is meant also by Jacob My servant, is evident in Isaiah in this passage: *I will give thee the treasures of darkness, and hidden riches of secret places . . . for Jacob My servant's sake, and Israel My chosen* (xlv. 3, 4) — where by Jacob My servant, and Israel My chosen, is meant the Lord, Jacob My servant having respect to the externals of the church, and Israel My chosen to the
4 internals of the church. The same is also signified by David My servant, in Ezekiel: *I will gather the sons of Israel from every side. . . . My servant David shall be king over them; there shall be to them all one shepherd. . . . They shall dwell upon the land which I have given unto Jacob My servant . . . and they shall dwell therein, they and their sons, and their sons' sons even for ever; and David My servant shall be their prince for ever* (xxxvii. 21, 24, 25). David My servant manifestly stands for the Divine Human of the Lord (n. 1888), and this from Divine truth, which is signified by king, and here by David (n. 1728, 2015, 3009). That truth itself also is relatively a servant, may be seen above (n. 3409); and because it is so, the Lord Himself calls Himself one that serveth or ministereth, in Mark: *Whosoever would become great among you, shall be your minister; and whosoever would be first among you,*

shall be servant of all. For verily the Son of Man came not to be ministered unto, but to minister (x. 43–45 : Matt. xx. 26–28). And in Luke : *Whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat? But I am in the midst of you as he that serveth* (xxii. 27).

3442. *And he builded an altar there.* That this signifies a significative and representative of the Lord is evident from the signification of altar, as the principal representative of the Lord (n. 921, 2777, 2811).

3443. *And called upon the name of Jehovah.* That this signifies worship thence, is evident from the signification of calling on the name of Jehovah, as worship (n. 440, 2724) ; and that the name of Jehovah is all in one complex whereby the Lord is worshipped (n. 2628, 2724, 3006).

3444. *And pitched his tent there.* That this signifies what is holy therein, is evident from the signification of tent, as the holy of worship (n. 414, 1102, 2145, 2152, 3312).

3445. *And there the servants of Isaac digged a well.* That this signifies doctrine therefrom, is evident from the signification of well, as the Word (2702, 3424) ; and because the Word is doctrine itself, and thus all doctrine which is of the church is from the Word, hence to dig a well signifies doctrine therefrom, namely, from the literal sense of the Word, because this sense is here treated of. But doctrine itself from the literal sense of the Word is one only, namely, the doctrine of charity and love, of charity toward the neighbor and of love to the Lord, for this doctrine and life according to it is the whole Word, as the Lord teaches in Matthew (xxii. 37–40).

3446. Verses 26, 27. *And Abimelech went to him from Gerar, and Ahuzzath his companion, and Phicol the captain of his host. And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you.* "And Abimelech went to him from Gerar"

signifies the doctrine of faith having respect to rational things; "and Ahuzzath his companion, and Phicol the captain of his host" signifies the primaries of the doctrine of their faith. "And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you" signifies why should they desire the Divine, when they denied it, and were opposed to what is in the internal sense of the Word.

3447. *And Abimelech went to him from Gerar.* That this signifies the doctrine of faith having respect to rational things, is evident from the representation of Abimelech, as the doctrine of faith having respect to rational things (n. 2504, 2509, 2510, 3391, 3393, 3397); and from the signification of Gerar, as faith (n. 1209, 2504, 3365, 3384, 3385); what doctrine having respect to rational things is, may be seen above (n. 3368). In this passage, and as far as verse 33, they are treated of who are in the literal sense of the Word, and thence in the doctrinals of faith, and also the agreement of their doctrinals, so far as they are from the literal sense, with the internal sense. Abimelech and Ahuzzath his companion, and Phicol the chief captain of his army, represent these doctrinals; they are such as make faith essential, not indeed rejecting charity, but making it secondary, and thus preferring doctrine to life. Our churches at this day are almost all such, except that which is in Christian gentilism, where it is permitted to adore saints and their
2 idols. As in every church of the Lord there are those who are internal men and those who are external, and the internal are those who are in affection for good, and the external those who are in affection for truth, so also with those who are here represented by Abimelech, his companion, and the chief captain of his army; the internal are those who were treated of above (chap. xxi. verses 22–33), where it is said of Abimelech and Phicol the captain of his army, that they came to Abraham and made a covenant with him in Beer-sheba (n. 2719, 2720); but the external are those who are here treated of.

3448. *And Ahuzzath his companion, and Phicol the captain of his host.* That this signifies the primaries of the doctrine of their faith, is evident from the representation of Abimelech, as the doctrine of faith having respect to rational things; hence his companion and the captain of his army signify those primaries, and indeed the primaries which are of doctrine; for a captain, like a prince, signifies those things that are primary (n. 1482, 2089), and a host signifies doctrinals themselves. That a host signifies doctrinals which are of truth, or which are lower truths, is because by warfare in the Word, and by war, are signified the things which are of spiritual warfare and war (n. 1664, 1788, 2686), as also by arms — by spears, shields, bows, arrows, swords, and the like — as has been shown elsewhere; and because it is truths or doctrinals by which spiritual combats are waged, therefore by armies these are signified, and also in the opposite sense things false or heretical. That both 2
are signified in the Word by armies, may be evident from many passages — as in Daniel: One horn of the he-goat *grew exceedingly toward the south, and toward the east, and toward the glory. And it grew even to the host of the heavens, and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea it magnified itself, even to the Prince of the host. . . . His host was given over with the continual sacrifice to transgression; and it cast down truth to the ground. . . . I heard a holy one speaking . . . and another holy one said . . . How long shall be the vision and the continual sacrifice and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden down?* (viii. 9–13.) The horn which grew toward the south, toward the east, and toward the glory, is the power of falsity from evil (n. 2832); the hosts of the heavens are truths; the Prince of the host is the Lord as to Divine truth; and because a host in a good sense is truth, it is said that [the horn] cast down of the host to the ground, and afterward that it cast truth to the

3 ground. Again: *The king of the north** . . . *shall set forth a multitude greater than the former, and he shall come on at the end of the times of years, coming with a great army, and with much substance.* . . . *And he shall stir up his power and his courage against the king of the south, with a great army; and the king of the south shall war in battle with an exceeding great and mighty army; but he shall not stand, for* . . . *they that eat of his meat shall destroy him, and his army shall overflow; and many shall fall down slain* (xi. 13, 25, 26). The subject of this whole chapter is the war between the king of the north and the king of the south; and by the king of the north are meant falsities, as also by his army; and by the king of the south and his army are meant truths: it is a prophecy of the vastation of
4 the church. In John: *I saw heaven opened; and behold, a white horse; and he that sat upon him was called faithful and true.* . . . *He was clothed in a garment dipped in blood.* . . . *And his armies in heaven followed him upon white horses, clothed in fine linen white and clean.* . . . *And I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army* (Apoc. xix. 11, 13, 14, 19). He that sat upon the white horse represents the Word of the Lord, or the Lord as to the Word (n. 2760–2762); his armies in heaven that followed him represent truths therefrom, consequently those in heaven who are in truths; the beast stands for the evils of self-love, the kings of the earth and their armies for falsities. The combats of falsity with truth
5 are what are here described. In David: *By the Word of Jehovah were the heavens made; and all the host of them by the breath of His mouth* (Ps. xxxiii. 6). The host of them, or of the heavens, stands for truths. Because truths are signified by a host, the sons of the kingdom and angels, from the truths in which they are, are called the host of the heavens — as in Luke: *Suddenly there was with the angel*

* The Latin has *meridiei.*

a multitude of the heavenly host praising God (ii. 13). In David: *Bless Jehovah, all ye His hosts, ye ministers of His that do His will* (Ps. ciii. 21). Again: *Praise ye Him all His angels; praise ye Him, all His host* (cxlviii. 2). In Isaiah: *Lift up your eyes on high, and see who hath created these; He that bringeth out their host by number. He calleth them all by name; of the multitude of the powerful and of the mighty, not a man is lacking* (xl. 26). Again: *I have made the earth and created man upon it; I, My hands have stretched out the heavens, and all their host have I commanded* (xlv. 12) — where the host of the heavens stands for truths, thus for angels, because they are in truths, as has been shown. In the First Book of Kings: *I saw Jehovah sitting* 6
on His throne, and all the host of the heavens standing by Him on His right hand and on His left (xxii. 19). In Joel: *Jehovah uttereth His voice before His army; for His camp is very great; for he is strong that doeth His word* (ii. 11). In Zechariah: *I will encamp about My house against the army, that passeth through and returneth, and no exactors shall pass through them any more. . . . Rejoice greatly, O daughter of Zion; make a loud noise, O daughter of Jerusalem: behold thy King cometh unto thee* (ix. 8, 9) — where the coming of the Lord is treated of. His army stands for truths Divine; whence it is, and also because the Lord alone fights for man against the hells which are in the continual effort to assault him, that the Lord in the Word is so often called Jehovah Sabaoth, God Sabaoth, the Lord Sabaoth, that is, of hosts — as in Isaiah: *The noise of a tumult of the kingdoms of the nations gathered together; Jehovah Sabaoth mustereth the host for the battle* (xiii. 4). The kingdoms of the nations stand for falsities from evils; mustering the host for the battle, means fighting for man. Inasmuch as the twelve tribes of Israel repre- 7
sented the heavenly kingdom of the Lord, and tribes and likewise twelve signified all things of faith in one complex, that is, all truths of the kingdom (n. 577, 2089, 2129, 2130,

3272), therefore also they were called the hosts of Jehovah — as in Exodus (vii. 4; xii. 17, 41, 51); and it was commanded that they should be brought out of Egypt according to their hosts (Exod. vi. 26); and should mete out the camp according to their hosts (Num. i. 52); and should
8 be distributed according to their hosts (ii.). That by armies are signified truths is evident also in Ezekiel: *Persia and Lud and Put were in thine army, thy men of war; they hanged the shield and the helmet in thee, they set forth thine honor; the sons of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers* (xxvii. 10, 11) — speaking of Tyre, by which are signified interior knowledges of good and truth, and thus those who are therein (n. 1201); army stands for the truths themselves; that Lud and Put are also those who are in knowledges, may be seen above (n. 1163, 1164, 1166, 1195, 1231); shield and helmet are such things as pertain to
9 combat or spiritual war. That hosts in the opposite sense signify falsities, is manifest in Isaiah: *It shall come to pass in that day, that Jehovah shall visit upon the hosts of the height on high, and the kings of the earth upon the earth* (xxiv. 21) — where the hosts of the height stand for falsities from self-love. In Ezekiel: *I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords. . . . Thou shalt come from thy place out of the sides of the north, thou, and many peoples with thee, all of them riding on horses, a great company and a mighty army* (xxxviii. 4, 15) — speaking of Gog, by whom is signified external worship separate from internal, thus become
10 idolatrous (n. 1151); his army stands for falsities. In Jeremiah: *I will send against Babylon . . . him that bendeth, bending his bow, and lifting up himself in his coat of mail; spare ye not her young men, give to the curse all her host* (li. 2, 3). Babylon represents worship the externals of

which appear holy, but the interiors are profane (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326) ; her army is the falsities of such profane interiors, as in like manner the army of Babylon in other passages (as Jer. xxxii. 2 ; xxxiv. 1, 21 ; xxxix. 1). In Ezekiel : *Pharaoh shall see them, and shall be comforted over all his multitude, Pharaoh and all his army, slain by the sword. For I will put the terror of Me in the land of the living* (xxxii. 31, 32) — speaking of Egypt, by which are signified those who pervert truths by reasonings from outward knowledges (n. 1164, 1165) ; his army, or the army of Pharaoh, stands for falsities therefrom ; the like is also signified by the army of Pharaoh in other passages (as Jer. xxxvii. 5, 7, 11 ; xlvi. 2 : Ezek. xvii. 17). In Luke : *When ye see Jerusalem compassed with armies, then know that her desolation is at hand* (xxi. 20) — where the consummation of the age is treated of, or the last time of the church, when there is no longer any faith. That by Jerusalem is signified the church, see above (n. 2117), which is compassed with armies when it is beset by falsities. Hence it is evident that by the hosts 11
of the heavens, which the Jews and idolaters adored, in the internal sense were signified falsities, concerning which in the Second Book of Kings : *They forsook all the commandments of Jehovah their God, and made them molten images, even two calves, and made a grove, and bowed themselves down to all the host of the heavens* (xvii. 16). This is said of the Israelites ; and in another place, of Manasseh it is written, that *he built altars for all the host of the heavens* (xxi. 5) ; and again that Josiah the king brought forth out of the temple all the vessels made for Baal, and for the grove, and for all the host of the heavens (xxiii. 4) ; and in Jeremiah, that they should bring out the bones of the princes, of the priests, and of the prophets, and should spread them before *the sun and the moon, and all the host of the heavens, which they have loved, and which they have served, and after which they have walked* (viii. 1, 2) ; and

again: *The houses of Jerusalem, and the houses of the kings of Judah shall be unclean like Tophet, as to all the houses, upon whose roofs they have burned incense unto all the host of the heavens, and have poured out drink-offerings unto other gods* (xix. 13). And in Zephaniah: *I will stretch out Mine hand . . . against them that worship the host of the heavens upon the house-tops* (i. 4, 5); for it is principally the stars that are called the host of the heavens; and that by stars are signified truths, and in the opposite sense falsities, may be seen above (n. 1128, 1808).

3449. *And Isaac said unto them, Wherefore are ye come unto me, and ye have hated me, and have sent me away from you.* That this signifies why should they desire the Divine when they denied it, and were opposed to what is in the internal sense of the Word, may be evident from what was said above (at verses 15, 16, 19–21).

3450. Verses 28, 29. *And they said, Seeing we have seen that Jehovah was with thee; and we said, Let there be now an oath between us, between us and thee, and let us make a covenant with thee. If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace; thou art now the blessed of Jehovah.* "And they said, Seeing we have seen that Jehovah was with thee" signifies that they knew the Divine was therein; "and we said, Let there be now an oath between us, between us and thee, and let us make a covenant with thee" signifies that the doctrinals of their faith considered in themselves should not be denied. "If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace" signifies that they had not violated the internal sense of the Word, and that they would not violate it; "thou art now the blessed of Jehovah" signifies that it was from the Divine.

3451. *And they said, Seeing we have seen that Jehovah was with thee.* That this signifies that they knew that the

Divine was therein, is evident from the signification of seeing having seen, as apperceiving and thus knowing for certain; and from the signification of Jehovah being with thee, as that the Divine was therein. The subject here, as was said above (n. 3447), is the agreement of the literal sense of the Word with the internal sense, consequently the agreement of the doctrinals of faith, which are signified by Abimelech, Ahuzzath, and Phicol, so far as they are from the literal sense of the Word, with the same, namely, with the internal sense; thus also the conjunction of the kingdom of the Lord on earth with His kingdom in the heavens, consequently with the Lord, by the Word. For the Word as to the supreme sense is the Lord Himself, and as to the internal sense it is the Lord's kingdom itself in the heavens, and as to the literal sense, it is the Lord's kingdom itself on earth, as has been also said before. But with the 2
Lord's kingdom on earth, that is, with His church, the case is, that since it has its doctrinals from the literal sense of the Word, it cannot but be various and diverse as to those doctrinals; that is to say, one society will profess one thing to be a truth of faith, because it is so said in the Word, and another society will profess another thing, also because it is so said, and so on. Consequently the church of the Lord, since it has its doctrinals from the literal sense of the Word, will everywhere differ, and this not only as to societies, but sometimes as to individuals in a society. Nevertheless, the difference in doctrinals of faith does not prevent the church from being one, if only there be unanimity as to willing well and doing well — as for example: if any one acknowledge 3
for a doctrinal that charity is from faith, and he lives in charity toward the neighbor, then indeed he is not in truth as to doctrine, but still he is in truth as to life; consequently there is in him the church or kingdom of the Lord. So again, if any one say that good works ought to be done, that he may have recompense in heaven, according to the literal sense of the Word in Matthew (x. 41, 42; xxv. 34–46; and

in other places), and yet in doing good works never thinks of merit, he in like manner is in the kingdom of the Lord, because as to life he is in truth; and because he is such as to life, he readily suffers himself to be instructed that no one can merit heaven, and that works wherein merit is placed, are not good; so in other cases. For the literal sense is such that in many passages it appears opposed to itself; but the reason is that in that sense there are appearances of truth accommodated to those who are in externals, consequently to those who are also in worldly and even in cor-
4 poreal loves. Here therefore are described by Abimelech those who are in the doctrinals of faith, and who, as was said above, are such as make faith the essential of salvation, and also the agreement of their doctrinals with the internal sense; with whom also, it is evident, conjunction is effected, but only with those who are in good, that is, with those who, although they make faith essential as to doctrine, still make charity essential as to life; for when with such there is confidence or trust in the Lord, which they call real faith, then they are in the affection of love to the Lord, consequently as to life they are in good. But see what was said and shown above on this subject, namely: that the doctrinal does not make the church, but charity (n. 809, 916, 1798, 1799, 1834, 1844); that doctrinals are of no account unless men live according to them (n. 1515); that the church is various as to truths, but is one by charity (n. 3267); that there is a parallelism between the Lord and man as to celestial things which are of good, but not as to spiritual things which are of truth (n. 1831, 1832); that there is one single doctrine, namely, that of love to the Lord and of charity toward the neighbor (n. 3445); that the church would be one if all had charity, although they differed as to worship and doctrinals (n. 809, 1285, 1316, 1798, 1799, 1834, 1844, 2982); that the church would be like the kingdom of the Lord in the heavens, if all had charity (2385); that there are innumerable varieties of good and

of truth in heaven, but that by harmony they still make a one, like the organs and members of the body (n. 684, 690, 3241).

3452. *And we said, Let there be now an oath between us, between us and thee, and let us make a covenant with thee.* That this signifies that the doctrinals of their faith considered in themselves should not be denied, that is, so far as they are from the literal sense of the Word, is evident from the signification of an oath between us, as consent of doctrinals with the literal sense of the Word; and from the signification of between us and thee, as agreement with the internal sense; and from the signification of let us make a covenant, as that thus there might be conjunction. That a covenant is conjunction, may be seen above (n. 665, 666, 1023, 1038, 1864, 2003, 2021). The sense hence resulting is, that because it is so, the doctrinals of their faith considered in themselves should not be denied, since, as was said, no doctrinals whatever, if only they are from the Word, are denied; for they are accepted by the Lord, provided that he who is in them is in the life of charity, since to that life all things which are of the Word may be conjoined; but the interior things of the Word are conjoined to the life which is in the interior good of charity. See what was said and adduced above (n. 3224).

3453. *If thou shalt do evil to us, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace.* That this signifies that they had not violated the internal sense of the Word, and that they would not violate it, may be evident from the series of things in the internal sense, and from what was said above (at verses 11, 22, 23).

3454. *Thou art now the blessed of Jehovah.* That this signifies that it was from the Divine, is evident from the signification of the blessed of Jehovah, when said concerning the Lord — or what is the same, concerning the internal sense of the Word, for the Lord is the Word — as Divine

truth (see n. 3140), thus from the Divine; and so that they had not violated and would not violate the internal sense, because it was from the Divine. But to violate the internal sense is to deny those things which are the principal things of that sense, and which are the essential holy things of the Word, and these are, the Divine Human of the Lord, love to Him, and love toward the neighbor. These three are the principal things of the internal sense, and are the holy things of the Word; they are also the internal and holy things of all doctrinals which are from the Word, and likewise the internal and holy things of all worship; for in them is the very kingdom of the Lord. A fourth is, that the Word, as to each and everything therein, even as to the smallest point, is Divine; thus that the Lord is in the Word. This also is confessed and acknowledged by all who have doctrinals from the Word; and yet they deny it in heart who acknowledge no other holiness in the Word than what appears in the letter, for such can perceive nothing holy in the historicals, nor in the propheticals, except only a slight external something, from its being called holy; when yet it must be interiorly holy, if it be Divine as to the least point.

3455. Verses 30, 31. *And he made them a feast, and they did eat and drink. And they rose early in the morning, and sware a man to his brother; and Isaac sent them away, and they departed from him in peace.* "And he made them a feast" signifies dwelling together; "and they did eat and drink" signifies communication. "And they rose early in the morning" signifies a state of enlightenment; "and sware a man to his brother" signifies confirmation with those who are in the good of truth; "and Isaac sent them away, and they departed from him in peace" signifies that they were content.

3456. *And he made them a feast.* That this signifies dwelling together, is evident from the signification of a feast, as dwelling together (n. 2341).

3457. *And they did eat and drink.* That this signifies

communication is evident from the signification of eating, as sharing together what is of good (n. 2187, 2343, 3168); and from the signification of drinking, as sharing together what is of truth (n. 3089, 3168).

3458. *And they rose early in the morning.* That this signifies a state of enlightenment, is evident from the signification of morning, and of rising early, as a state of enlightenment; for the morning and day-dawn in the supreme sense is the Lord, and in the internal sense the celestial of His love, thus also it is a state of peace (n. 2333, 2405, 2540, 2780); and rising in the internal sense signifies elevation (n. 2401, 2785, 2912, 2927, 3171); from this it is manifest that their rising early in the morning signifies a state of enlightenment.

3459. *And sware a man to his brother.* That this signifies confirmation with those who are in the good of truth, is evident from the signification of swearing, or of an oath, as confirmation (n. 2842, 3037, 3375); and from the signification of a man with his brother, as the good of truth, or what is the same, those who are in that good. That man signifies truth, may be seen above (n. 265, 749, 1007, 3134, 3309); and that a brother signifies good (n. 2360); also what the good of truth is (n. 3295, 3332.) They are in this good who are here represented by Abimelech, or who are represented by the Philistines, of whom Abimelech was king, namely, those who make faith the essential of the church, and place it before charity. They who are such, are in no other good than the good of truth, for they extract and draw forth from the Word nothing but what is of faith, thus what is of truth, and scarce see what is of good, thus what is of life. Therefore they confirm themselves in doctrinals of faith, but not in any doctrinals of charity. When these do good, it is from the doctrinals of faith, and the good thence is what is called the good of truth. With 2
those who are in this good the Lord conjoins Himself, but not in such a degree as with those who are in the good of

charity; for love and charity is spiritual conjunction, and not faith unless by love and charity; and because this is so, it is not said that they made a covenant with Isaac, but that they sware a man to his brother; for a covenant is predicated of good, which is of love and charity, but an oath of truth, which is of faith (n. 3375); of those who are in the good of truth is also predicated dwelling together, which is signified by a feast (n. 3456). From those who are such in the other life, it has been given me to know that they are separate from those who are in the good of charity, and less closely conjoined to the Lord, their good being so to speak hard, not suffering itself to be bended, not communicative, thus not in heaven, but upon the threshold of heaven.

3460. *And Isaac sent them away, and they departed from him in peace.* That this signifies that they were content, may be evident without explication; therefore also it is manifest that with these there was dwelling together, not conjunction — concerning which just above (n. 3459).

3461. Verses 32, 33. *And it came to pass in that day, that the servants of Isaac came, and showed him concerning the causes of the well which they had digged; and they said unto him, We have found waters. And he called it Shibah; therefore the name of the city is Beer-sheba unto this day.* "And it came to pass in that day" signifies that state; "that the servants of Isaac came" signifies things rational; "and showed him concerning the causes of the well which they had digged; and they said unto him, We have found waters" signifies interior truths by those things. "And he called it Shibah" signifies the conjunction of confirmed truth by those things; "therefore the name of the city is Beer-sheba" signifies the quality of doctrine therefrom; "unto this day" signifies the perpetuity of the state.

3462. *And it came to pass in that day.* That this signifies state, is evident from the signification of day, as state, (see n. 23, 487, 488, 493, 893, 2788), here the state of doctrine which is treated of.

3463. *That the servants of Isaac came.* That this signifies rational things, is evident from the signification of servants, as rational things, and also knowledges (n. 2567); and from the representation of Isaac, as the Lord as to the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). From what goes before it is evident what of the Lord is here represented by Isaac, namely, the Word as to its internal sense; for by Abimelech, and Ahuzzath, and Phicol, are signified the doctrinals of faith, which are from the literal sense of the Word, such as are the doctrinals of those who are called Philistines in a good sense; that is, those who are solely in the doctrinals of faith, and as to life are in good, but in the good of truth, which doctrinals have some conjunction with the internal sense, thus with the Lord. For they who are solely in the doctrinals 2
of faith, and in a life according to them, are in a certain conjunction, but a remote one, for the reason that they do not know, from any affection, what charity toward the neighbor is, and still less what love to the Lord is, but only from a certain idea of faith; thus neither are they in any perception of good, but in a species of persuasion that what their doctrinals dictate is true and thus good, and when they are confirmed in these doctrinals, they may be in what is false equally as in what is true, for nothing confirms a man as to what truth is except good. Truth indeed teaches what good is, but without perception, whereas good teaches what truth is from perception. Every one may know how 3
this is, and also what is the nature and quality of the difference, merely from this common precept of charity: *All things whatsoever ye would that men should do unto you, even so do ye also unto them* (Matt. vii. 12). He who acts from this precept does good indeed to others, but because it is so commanded, thus not from affection of heart; and as often as he does it, he begins from himself, and also in doing good he thinks of merit; whereas he who does not act from precept, but from charity, that is, from affec-

tion, acts from the heart, and thus from freedom; and as often as he acts, he begins from really willing what is good, thus for the reason that it is delightful to him; and since he has recompense in enjoyment he does not think of merit.

4 From this, then, it may be evident what difference there is between doing good from faith, and doing good from charity, and that those who do good from faith are more remote than those who do it from charity, from good itself, which is the Lord; neither can the former be easily introduced into the good of charity so far as to perception, because they are little in truths; for no one can be introduced into that good, unless things not true be first eradicated, which cannot be effected while such things are inrooted even to persuasion.

3464. *And showed him concerning the causes of the well which they had digged; and they said, We have found waters.* That this signifies interior truths by those things, is evident from the signification of well, as the Word (n. 3424); and from the signification of waters, as truths (n. 2702), that is, truths which are from the Word; thus to show him concerning the causes of the well which they had digged, signifies concerning the Word from which they drew doctrinals; "and they said, We have found waters" signifies that in them, that is, in doctrinals, were interior truths. For, as was said above, there are interior truths in all doctrinals drawn from the literal sense of the Word, since the literal sense of the Word is like a well in which is water; for in each and everything of the Word there is an internal sense,

2 which is also in the doctrinals that are from the Word. With doctrinals which are from the literal sense of the Word, the case is this, that when man is in them, and at the same time in a life according to them, he has in himself correspondence; for the angels who are with him are in interior truths, while he is in exterior, and thus he has communication by doctrinals with heaven, but according to the good of his life. As for example, when in the Holy Supper he thinks

simply of the Lord, from the words then used — "This is My body, and this is My blood" — the angels with him are in the idea of love to the Lord and charity toward the neighbor; for love to the Lord corresponds to the body of the Lord and to bread, and charity toward the neighbor corresponds to blood and wine (n. 1798, 2165, 2177, 2187); and because there is such correspondence, there flows an affection out of heaven through the angels into that holy feeling in which man then is, which affection he receives according to the good of his life. For angels dwell with every 3
one in his life's affection, thus in the affection of the doctrinals according to which he lives, but in no case if the life disagrees therewith; for if the life disagrees, as if he be in the affection of gaining honors and riches by doctrinals, then the angels retire, and infernals dwell in that affection, who either infuse into him confirmations of the doctrinals for the sake of self and the world, thus a persuasive faith — which is such that it is regardless whether a thing be true or false, if only souls are taken with it — or they take away all faith, and then the doctrine of his lips is only a sound excited and modified by the fire of such loves.

3465. *And he called it Shibah.* That this signifies the conjunction of confirmed truth by those things, is evident from the signification of calling, that is, by name, as quality — see n. 144, 145, 1754, 1896, 2009, 3421; and that names thus signify a thing or state, n. 1946, 2643, 3422 — here therefore the conjunction of confirmed truth by those things, namely, by doctrinals; for Shibah in the original tongue is an oath, which signifies confirmation (n. 2842, 3375). It is called the conjunction of confirmed truth when interior truths conjoin themselves to exterior truths, which are doctrinals from the literal sense of the Word. That with such persons there is conjunction by truths which are of faith, and not so much by goods which are of charity, was stated above (n. 3463).

3466. *Therefore the name of the city is Beer-sheba.* That this signifies the quality of doctrine therefrom is evident from the signification of name, as quality (see above, n. 3465); and from the signification of city, as doctrine (see n. 402, 2449, 2712, 2943, 3216); hence comes Beer-sheba, which in the original tongue, signifies the well of an oath, thus the doctrine of confirmed truth. That Beer-sheba is doctrine may be seen above (n. 2723, 2858, 2859). In chapter xxi. verses 30, 31, it is said: *Because these seven ewe-lambs shalt thou take from my hand, that it may be a witness unto me, that I have digged this well. Wherefore he called that place Beer-sheba, because there they sware both of them* — where by Beer-sheba was signified the state and quality of doctrine, that it was from the Divine, and that by it was conjunction; and because the interiors of that church are there treated of, it is said that that place was called Beer-sheba; whereas here, because the exteriors of that church are treated of, it is said that the city was so called; for of interior things is predicated state, which is signified by place (n. 2625, 2837, 3356, 3387), but of exterior things is predicated doctrine, which is signified by city, for all doctrine has its state and its quality from its interiors.

3467. *Unto this day.* That this signifies the perpetuity of state, is evident from the signification of "to this day," as perpetuity of state (n. 2838).

3468. Verses 34, 35. *And Esau was a son of forty years, and he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite. And they were bitterness of spirit unto Isaac and to Rebekah.* "And Esau was a son of forty years" signifies a state of temptation as to natural good of truth; "and he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite" signifies adjunction of natural truth from another source than from genuine truth itself. "And they were bitterness of spirit unto Isaac

and to Rebekah" signifies that from this act first came grief.

3469. *And Esau was a son of forty years.* That this signifies a state of temptation as to natural good of truth, is evident from the representation of Esau, as natural good of truth (n. 3300, 3302, 3322); and from the signification of forty years, as states of temptation. That forty signifies temptations, may be seen above (n. 730, 862, 2272), and that years signify states (n. 487, 488, 493, 893). That these things concerning Esau are immediately adjoined to what has been related concerning Abimelech and Isaac, is because those are treated of who are in the good of truth, that is, who are in life according to doctrinals derived from the literal sense of the Word; for these are signified by Abimelech, and by Ahuzzath, and by Phicol, as has been repeatedly said above. They therefore who are in the good 2
of truth, or in a life according to doctrinals, are regenerated as to the interiors, which are of their reason, but not yet as to exteriors, which are of their natural man; since man is regenerated as to the rational before he is as to the natural (n. 3286, 3288); for the natural is altogether in the world, and in the natural as in a plane is founded man's thought and will. This is why man perceives during regeneration a combat between his rational, or internal man, and the natural, or external man, and why his external is regenerated much later, and likewise with much greater difficulty than his internal. For what is nearer to the world and nearer to the body cannot be easily constrained to render obedience to the internal man, except after considerable length of time and by many new states, into which man is introduced, which are states of self-acknowledgment, and of acknowledgment of the Lord, that is, of one's own misery, and of the Lord's mercy, thus states of humiliation by temptation-combats. Because this is so, there is here immediately adjoined what is said of Esau and his two wives, whereby such things are signified in the internal

3 sense. Every one knows what natural good is, namely, that it is the good into which man is born; but what is the natural good of truth, is known to few, if to any. Natural good, or good connate with man, is of fourfold kind, namely, natural good from the love of good, natural good from the love of truth, also natural good from the love of evil, and natural good from the love of falsity. For the good into which man is born, he derives from his parents, either father or mother; for all that which parents have contracted by frequent use and habit, or have become imbued with by actual life, till it has become so familiar to them that it appears as if natural, is derived into their children, and becomes hereditary. Where parents have lived in the good of the love of good, and in that life have perceived their enjoyment and blessedness, if they conceive offspring in that state, the offspring receives therefrom an inclination to similar good; when parents have lived in the good of the love of truth (concerning which good see n. 3459, 3463), and in that life have perceived their enjoyment, if they are in that state when they conceive offspring, the offspring re-
4 ceive therefrom an inclination to like good. The case is similar with those who receive hereditarily the good of the love of evil and the good of the love of what is false. These are called goods, by reason of their appearing in outward form as goods, in those persons in whom they are, although they are the very reverse of goods; very many in whom natural good appears, have such good; they who are in the natural good of the love of evil, are flexile and prone to evil of every kind, for they suffer themselves to be easily seduced, and from that good are complaisant especially to filthy pleasures, to adulteries, and so even to cruelties; and they who are in the natural good of falsity, are prone to falsities of every kind, and from that good readily yield to persuasion, especially from hypocrites and cunning persons, who know how to captivate the mind, to insinuate themselves into affections, and to feign innocence. Into these

goods so called, namely, of evil and falsity, most are born at this day, who in the Christian world are in natural good, because their parents have contracted the enjoyment of evil and the enjoyment of falsity by actual life, and thus have implanted it in their children, and so in their posterity.

3470. *And he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite.* That this signifies the adjunction of natural truth from another source than from genuine truth itself, is evident from the signification of a wife, as truth adjoined to good — of which see above, where Sarah and Rebekah are treated of (n. 1468, 1909, 2063, 2065, 2172, 2173, 2198, 2507, 2904, 3012, 3013, 3077) — here natural truths are adjoined to natural good, this being now the subject; and from the representation of Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite, as truth from another source than genuine truth itself. For the Hittites were among the upright gentiles which were in the land of Canaan, with whom Abraham dwelt, and from whom he bought the cave of Machpelah for a sepulchre (Gen. xxiii.); and by whom is there represented a spiritual church among the gentiles (2913, 2986); and because this church is not in truth from the Word, by the same is signified truth not from the genuine truth itself. For the nation which represents a church, signifies also truth and good, such as belongs to the church, a church being a church from truth and good. When therefore a church is mentioned, truth and good are understood, and when truth and good are mentioned, a church is understood. The case herein is 2
this: natural good of truth is not spiritual good, that is, the good of faith and the good of charity, before it is reformed; natural good is from parents, as was said just above (see n. 3469), but spiritual good is from the Lord; wherefore man in order that he may receive spiritual good must be regenerated. Whilst this is taking place there are adjoined to

him at first truths from another source than from genuine truth itself, which are such as do not adhere, but only serve as means of introducing genuine truths, and when these are introduced, the truths not genuine are separated. Thus it is with boys, who first learn many things, even vain and trifling, as things relating to sports and the like, not that these may make them wise, but that they may prepare the way for the receiving of useful things which are of wisdom; and when these are received, the former are separated, and indeed rejected. So it is with fruits which are first filled with sour juice, before they can receive sweet juice, the sour juice, which is not genuine, is the means of introducing the sweet, on the entrance of which the former is dissipated.

3 Thus also it is with man's natural when it is being regenerated, for natural good is such that of itself it is not willing to obey and serve rational good, as a servant serves his master, but it desires to command. But that it may be reduced to a state of compliance and service, it is wearied out by states of vastation and temptation, until its lusts grow faint; and then by an inflow of the good of faith and of charity through the internal man from the Lord, it is tempered, until the good received hereditarily is by degrees extirpated, and a new good is implanted in its place, into which good the truths of faith are then insinuated, which are like new fibres inserted into the heart of man, through which fibres new juice is introduced, until a new heart has

4 by degrees grown up. The truths which are first introduced, cannot be from a genuine fountain, because evils and falsities are in the former or natural good, but they are such seeming truths, or such appearances of truths, as have a certain affinity with genuine truths, by which is gradually given opportunity and place for real genuine truths to insinuate themselves. Genuine good is as blood in the arteries, or as juice in the fibres, and leads and applies truths into form. The good which is thus formed in the natural or external man, is a common good, as it were woven to-

gether, or wrought up of the particulars and singulars of spiritual good through the rational or internal man from the Lord, Who alone forms and creates anew; hence it is that the Lord in the Word is so often called Former and Creator.

3471. *And they were bitterness of spirit unto Isaac and to Rebekah.* That this signifies that hence at first came grief, is evident from the signification of bitterness of spirit, as grief; and from the representation of Isaac and Rebekah, as the Divine rational of the Lord as to Divine good and Divine truth; for in the supreme sense the Lord is the subject, but in the representative sense those who are likenesses or images of Him — that is, in the supreme sense it is shown how the Lord made the Human with Himself Divine, and in the representative sense how the Lord regenerates man, or makes him celestial and spiritual. That the regeneration of man is an image of the glorification of the Lord may be seen above (n. 3043, 3138, 3212, 3296). That there was grief at first, is because when truths are introduced into natural good, they at first cause pain, for they aggravate the conscience, and induce anxieties, inasmuch as lusts are present, against which spiritual truth combats; but this first grief by degrees diminishes, and at length vanishes away. It is as a weak and sickly body, which is to be restored to health by painful means; when it is in this state, then at first it has grief.

CORRESPONDENCES AND REPRESENTATIVES, ESPECIALLY THOSE WHICH ARE IN THE WORD, CONTINUED.

3472. That the things in the literal sense of the Word are each and all representative of spiritual and celestial things of the kingdom of the Lord in the heavens, and in the supreme sense are representative of the Lord Himself, may

be evident from what has been heretofore shown, and from what is still to be shown, by the Divine mercy of the Lord. But since man has removed himself so far from heaven, and has immersed himself in the lowest nature, even earthly, it is altogether repugnant to him when it is said that the Word contains deeper things than he apprehends from the letter, and still more when it is said that it contains things incomprehensible, which are adapted only to the wisdom of angels, and yet more when it is said that it contains things essentially Divine, which infinitely transcend the understanding of angels. The Christian world indeed acknowledges that the Word is Divine, but that it is thus Divine, it still denies in heart, if not in mouth; nor is this to be wondered at, inasmuch as the earthly thought in which man is at this day, does not apprehend things more sublime, and is not willing to apprehend them.

3473. That the Word in the letter has in it such hidden contents is often presented to the sight of spirits or souls which come into the other life; and it has sometimes been granted me to be present when this was done, as may be evident from the experiences adduced in the first part of this work, concerning the Sacred Scripture or the Word, as containing things Divine which are manifest to good spirits and angels (n. 1767–1776, and 1869–1879); from which experiences for the sake of confirmation, it is permitted again to relate what follows.

3474. A certain spirit came to me not long after his release from the body, as I could conclude from this, that as yet he was ignorant that he was in the other life, imagining that he was living in the world. It was perceived that he was devoted to studies, about which I talked with him; but then suddenly he was taken up on high, at which I was surprised, and conjectured that he was of those who have aspired to high things, for it is usual with such to be carried up on high; or that he placed heaven on high, and such also are often taken upward, to convince them that heaven

is not in what is high, but in what is internal. I presently perceived, however, that he was carried up to the angelic spirits, who are in front a little to the right in the first entrance into heaven; from thence he afterward spoke with me, saying, that he saw things more sublime than human minds could ever apprehend. Meanwhile I was reading the first chapter of Deuteronomy, concerning the Jewish people, that there were some sent to explore the land of Canaan and what was there; and when I was reading, he said that he perceived nothing of the sense of the letter, but what was contained in the spiritual sense, and that this was too wonderful to be described. This was in the first entrance of the heaven of angelic spirits; what then must have been the case in that heaven itself? and what in the angelic heaven? Certain spirits at that time who were with me, 2
and who before were incredulous that the Word of the Lord was of such a nature, began to repent that they had not believed, and said in that state that they did believe, because they heard him assert that he heard, saw, and perceived it to be so. But other spirits still persisted in their unbelief, and said that it was not so, but it was fantasy; wherefore they also were suddenly taken up, and speaking with me from thence they confessed that it was very far from fantasy, for they really now perceived it to be so, and this by a perception more exquisite than could ever be given to any sense in the life of the body. Presently also 3
others were taken up into the same heaven, and among them one who in the life of his body was known to me, who testified the same thing, saying also among other things, that through astonishment he was not able to describe the glory of the Word in its internal sense; then speaking from a kind of compassion, he said that it was surprising men knew nothing at all of such things. On two occasions after 4
this I saw others taken up into another heaven among angelic spirits, who thence spoke with me; I was reading at that time the third chapter of Deuteronomy from begin-

ning to end, whereupon they said that they were only in the interior sense of the Word, asserting that there was not even a point in which was not something spiritual most beautifully cohering with the rest, also that names signify things. They likewise were thus confirmed, for they had not before believed that each and every thing in the Word was inspired by the Lord. This they were desirous also to confirm before others by an oath, but it was not permitted.

3475. That there exist in the heavens continual representatives, such as are in the Word, has been occasionally said and shown above. These representatives are such that spirits and angels see them in a much clearer light than that of this world at noon-day; these representatives are also such that when they see the things which are in an external form, they perceive their signification in an internal one, and therein things still interior. For there are three heavens: in the first heaven these representatives appear in an external form, with a perception of what they signify in an internal form; in the second heaven they appear such as they are in their internal form, with a perception of what they are in a still interior form; in the third heaven they appear in that still interior form, which is the inmost. The representatives which appear in the first heaven, are the generals of those things which appear in the second; and those which appear in the second, are the generals of those which appear in the third. Thus in those which appear in the first heaven, are inwardly those which appear in the second, and in these are inwardly those which appear in the third. And since they are thus exhibited according to degrees, it may be evident how perfect and full of wisdom, and at the same time how happy, are those representatives which are in the inmost heaven; and that they are altogether ineffable, since myriads of myriads form one particular of a common representative. These representatives one and all involve such things as are of the kingdom of the Lord, and these such things as are of the Lord Himself: they who

are in the first heaven, in their representatives see such things as exist in the interior sphere of the kingdom, and therein such things as exist in the sphere still more interior, and thus see representatives of the Lord, but remotely; they who are in the second heaven, in their representatives see such things as exist in the inmost sphere of the kingdom, and therein see representatives of the Lord more nearly; but they who are in the third heaven see the Lord Himself.

3476. From this it may be known how the case is with the Word; for the Word was given by the Lord to man, and also to angels, that by it they may be present with Him; for the Word is the medium for uniting the earth with heaven, and by heaven with the Lord. Its literal sense is what unites man with the first heaven; and since in the literal there is an internal sense, which treats of the kingdom of the Lord, and in this a supreme sense, which treats of the Lord, and these senses are in order within each other, it is hence manifest what is the union by the Word with the Lord.

3477. It was said that there are continual representatives in the heavens, and indeed such as involve the deepest arcana of wisdom. Those which are manifest to man from the literal sense of the Word, are relatively as few as are the waters of a small pool to the waters of the ocean. The nature of representatives in the heavens may be evident from what has been occasionally related above from things seen, and likewise from the following. There were represented before certain spirits, as I myself saw, a broad way and a narrow way as described in the Word — a broad way which led to hell, and a narrow way which led to heaven. The broad way was bordered with trees and flowers, of such sort as in outward form appeared beautiful and enjoyable; but there were hidden therein snakes and serpents of various kinds, which the spirits did not see. The narrow way did not seem to be so decorated with trees and flowers, but

appeared gloomy and dark, and yet there were in it angel infants most beautifully adorned, in delightful paradises and flower-gardens, which the spirits did not see. They were then asked which way they wished to go. They said, The broad way; when suddenly their eyes were opened, and in the broad way they saw the serpents, but in the narrow way the angels. They were then again asked which way they wished to go, whereupon they remained silent; and so far as their sight was opened, they said that they wished to go the narrow way, and so far as their sight was closed, that they wished to go the broad way.

3478. There was also represented before certain spirits the tabernacle with the ark; for they who have been greatly delighted with the Word, during their abode in the world, have such things also presented to their view. So then the tabernacle was shown them, with all its appurtenances, its courts, its curtains round about, its vails within, the golden altar, or altar of incense, the table with the bread upon it, the candlesticks, the mercy-seat with the cherubim. At the same time it was given to the well-disposed spirits to perceive what each thing signified: the three heavens were represented by the tabernacle, and the Lord Himself by the Testimony in the ark on which was the mercy-seat; and in proportion as their sight was opened, they saw therein things more heavenly and Divine, of which they had no knowledge in the life of the body; and what is surprising, there was not the smallest thing there which was not repre-
2 sentative, even to the hooks and rings. For instance, the bread which was on the table — in this as in a representative and symbol they perceived that food by which angels live, thus celestial and spiritual love with their joys and felicities, and in the love and the joys they perceived the Lord Himself, as the bread or manna from heaven, besides other particulars from the form, position, and number of the loaves, and from the gold encompassing the table, and from the candlestick, by which those things when they were

illuminated, exhibited still further representations of things ineffable; and so with the rest. From which it might be evident also that the rituals or representatives of the Jewish Church contained in them all the arcana of the Christian Church, and likewise that they to whom the representatives and significatives of the Word of the Old Testament are opened, may know and perceive the arcana of the Church of the Lord on earth, while they live in the world, and the arcana of arcana which are in the kingdom of the Lord in the heavens, when they come into the other life.

3479. The Jews who lived before the coming of the Lord, as also they who lived afterward, had no other opinion concerning the rituals of their church, than that Divine worship consisted solely in external things, caring nothing for what they represented and signified. For they did not know, neither were they willing to know, that there was any internal of worship and of the Word, thus that there was any life after death, nor consequently that there was any heaven, for they were altogether sensual and corporeal; and since they were in externals separate from things internal, worship with respect to these externals was merely idolatrous, and therefore they were most prone to worship any gods whatsoever, provided only they were persuaded that such gods could cause them to prosper. But because that 2
nation was of such nature that they could be in a holy external, and thus could have holy rituals, by which the heavenly things of the kingdom of the Lord were represented, and could have a holy veneration for Abraham, Isaac, and Jacob, and also for Moses and Aaron, and afterward for David, by which persons the Lord was represented, and especially could have a holy reverence for the Word, in which each and everything is representative and significative of Divine things, therefore in that nation a representative church was instituted. If, however, that nation had known internal things so far as to acknowledge them, they would then have profaned them, and thus, when in a holy

external, they would have been at the same time in a profane internal, so that there could have been no communication of representatives with heaven by that nation; for this reason interior things were not discovered to them, not even that the Lord was within, that He might save their
3 souls. Inasmuch as the tribe of Judah was of this character more than the other tribes, and at this day as formerly, they account the rituals holy which may be observed out of Jerusalem, and have a holy veneration for their fathers, and a particular reverence for the Word of the Old Testament, and inasmuch as it was foreseen that Christians would almost reject that Word, and would likewise defile its internal things with things profane, therefore that nation has been preserved to this time, according to the words of the Lord in Matthew (chap. xxiv. 34). It would have been otherwise if Christians, as they were acquainted with internal things, had also lived internal men; in this case that nation, like other nations, would before many generations have been
4 cut off. But with that nation the case is, that their holy external or holy of worship, cannot in the least affect their internals, these being unclean from the sordid love of self and from the sordid love of the world, and also from the idolatry of worshipping external things separate from internal; and thus because they have not anything of heaven in them, neither can they carry anything of heaven with them into the other life — except a few who live in mutual love, and thus do not despise others in comparison with themselves.

3480. It was also shown how the unclean things with that nation did not prevent the interiors of the Word, or its spiritual and celestial things, from being still presented in heaven; for the unclean things were removed so as not to be perceived, and evils were turned to good, so that the mere external holiness served as a plane, and thus the internal things of the Word were presented before the angels, without the interposition of any hindrances. From this it

was made manifest how that people, interiorly idolatrous, could represent things holy, yea the Lord Himself, and thus how the Lord could dwell in the midst of their uncleanness (Lev. xvi. 16); consequently how there could be something like a church therein; for a church merely representative is a semblance of a church, and not a church. With Christians 2 this cannot be the case, because they are acquainted with the interior things of worship, but do not believe them; thus they cannot be in a holy external separate from its internal. Moreover, with those who are in the life of faith, communication is effected by the goods pertaining to them, evils and falsities being in the meantime removed; and in this case, what is surprising, each and everything of the Word, as it is read by them, lies open to the angels, and this also though they who read do not attend to its meaning—as has been shown to me by much experience—for the internal in them, which is not so perceptible, serves for a plane.

3481. I have very frequently spoken with the Jews in the other life, who appear in front in the lower earth beneath the plane of the left foot, and once also concerning the Word, the land of Canaan, and the Lord—concerning the Word, that there are in it deepest arcana which are not manifest to men, and this they affirmed; then, that all the arcana which are therein treat of the Messiah and His kingdom, which also they were willing to allow; but when I said that Messiah in the Hebrew tongue is the same as Christ in the Greek, they were not willing to hear. Again, when I said that the Messiah is most holy, and that Jehovah is in Him, and that no other is meant by the Holy One of Israel and by the God of Jacob; and that because He is most holy, none can be in His kingdom but those who are holy, not in external form but internal, thus who are not in the sordid love of the world, and in the exaltation of themselves against other nations, and in hatred among themselves, this they could not hear. Afterward when I told 2 them that the kingdom of the Messiah, according to the

prophecies, must be eternal, and that they who are with Him will also inherit the earth for ever; and that if His kingdom were of this world, and they were to be introduced into the land of Canaan, it would only be for the few years which are of a man's life, besides that all those who died after they were driven out of the land of Canaan, would not enjoy such blessedness; and that from this they might know that by the land of Canaan was represented and signified the heavenly kingdom, and especially as they now knew that they were in another life, and were to live forever, so that it was manifest that the Messiah had His kingdom there; and that if it were given them to speak with angels, they might know that the whole angelic heaven is His king-
3 dom; and moreover, that by the new earth, the New Jerusalem, and the new temple in Ezekiel, nothing can be signified but such a kingdom of the Messiah — to these things they could make no reply, only that they who were to be introduced into the land of Canaan by the Messiah, and were to die after so few years and leave the blessedness which they were to enjoy there, would weep bitterly.

3482. The language used in the Word, though to man it appears simple, and in some passages unpolished, is the angelic language itself, but in its lowest form; for angelic speech which is spiritual, when it falls into human expressions, cannot fall into any other speech than into such, every single thing therein being representative, and every single expression being significative. The ancients, because they had communication with spirits and angels, had no other speech than this, which was full of representatives, and in every expression of which was a spiritual sense. The books of the ancients were also thus written, for it was the study of their wisdom so to speak and so to write. From this also it may be evident how far man afterward removed himself from heaven. At this day he does not even know that there is in the Word anything else than what appears in the letter, not even that there is a spiritual sense within;

whatever is said beyond the literal sense is called mystical, and is rejected merely on that account. Hence also it is, that communication with heaven is at this day intercepted, insomuch that few believe there is any heaven, and what is surprising, among the learned and erudite much fewer than among the simple.

3483. Whatsoever is anywhere seen in the universe, is representative of the kingdom of the Lord, insomuch that there is not anything given in the atmospheric and starry universe, or in the earth and its three kingdoms, which does not in its own mode represent. The things in nature are, one and all, ultimate images, inasmuch as from the Divine are celestial things which are of good, from celestial things spiritual things which are of truth, and from both celestial and spiritual are natural things. From this it may be evident how gross, how earthly, and also inverted, human intelligence is, which ascribes everything to nature separate or exempt from influx prior to itself, or from the efficient cause. Moreover, they who so think and speak, seem to themselves to be wiser than others, that is, in attributing all things to nature; when angelic intelligence on the contrary is, to ascribe nothing to nature, but each and everything to the Divine of the Lord, thus to life, and not to anything dead. The learned know that subsistence is perpetual existence, but still it is contrary to affection for falsity and thence to reputation for learning, to say that nature continually subsists, as it originally had existence, from the Divine of the Lord. Inasmuch now as each and everything subsists, that is, continually exists, from the Divine, and all and each of the things which are therefrom must needs be representative of those things whereby they had existence, it follows that the visible universe is nothing else than a theatre representative of the kingdom of the Lord, and that this kingdom is a theatre representative of the Lord Himself.

3484. From very much experience I have been instructed

that there is but one single life, which is that of the Lord, which flows in and causes man to live, yea, causes both the good and the evil to live. To this life correspond forms which are substances, and which by continual Divine influx are so vivified that they appear to themselves to live from themselves. This correspondence is that of the organs with their life; but such as the recipient organs are, such is the life which they live. Those men who are in love and charity are in correspondence, for the life itself is received by them suitably; but they who are in what is contrary to love and charity, are not in correspondence, because the life itself is not received suitably; hence a life exists with them in keeping with their quality. This may be illustrated by natural forms, into which the light of the sun flows; such as the recipient forms are, such are their modifications of light; in the spiritual world the modifications are spiritual, therefore in that world such as the recipient forms are, such is their intelligence and such their wisdom. Hence good spirits and angels appear as the very forms of charity, while wicked spirits and infernals appear as forms of hatred.

3485. The representations which exist in the other life are appearances, but living ones, because they are from the light of life. The light of life is the Divine wisdom, which is from the Lord alone. Hence all things which exist from that light are real, not like those things which exist from the light of the world. Wherefore they who are in the other life have sometimes said that the things they see there are real things, and the things which man sees are in comparison not real; because the former things live, and thus immediately affect their life, while the latter things do not live, thus do not immediately affect the life, excepting so far and in such a manner as the things in their minds which are of this world's light conjoin themselves adequately and correspondently with the things which are of the light of heaven. From this it may now be evident what representations are, and what are correspondences.

CHAPTER TWENTY-SEVENTH.

3486. At the beginning of the preceding chapter (in n. 3353–3356) were explained the things which the Lord spake and foretold concerning the consummation of the age, or the end of the days of the church (Matt. xxiv. 3–7). Here, by the Divine mercy of the Lord, it is permitted to explain the things which follow in order, that is, in the same chapter (verses 8–14), where are these words: *All these things are the beginning of sorrows. Then shall they deliver you unto affliction and shall kill you; and ye shall be hated of all the nations for My name's sake. And then many shall be offended, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all the nations; and then shall the end come.*

3487. By the words that precede and have been already explained (n. 3353–3356), was described the first state of the perversion of the church, which was, that they would begin no longer to know what was good and what true, but would dispute about it among themselves, from which falsities would originate. By the words now cited is described a second state of the perversion of the church, which is, that they would despise good and truth, and also turn away from them, and thus that faith in the Lord would expire, in proportion as charity should cease.

3488. That the second state of perversion of the church was described by those words of the Lord in the evangelist, is plain from their internal sense, which is as follows. "All

these things are the beginning of sorrows" signifies those things which precede, that is, which are of the first state of perversion of the church, which is, as was said, that they would begin no longer to know what was good and what true, but would dispute about it among themselves, from which would arise falsities, and therefore heresies. That such things perverted the church before many centuries, is plain from this, that the church in the Christian world was divided, and this according to opinions respecting good and truth; thus that the perversion of the church com-
2 menced a long time ago. "Then shall they deliver you unto affliction, and shall kill you" signifies that good and truth would perish, first by affliction, that is, by perversion; afterward by their killing them, that is, by denial. That to kill, when predicated of good and truth, is not to receive, thus to deny, may be seen above (n. 3387, 3395); by you, or by the apostles, are signified all things of faith in one complex, thus its good as well as its truth. That by the twelve apostles those things are signified, may be seen above (n. 577, 2089, 2129, 2130, 3272, 3354); and here it is clearly manifest, for it is not the preaching of the apostles that is treated of, but the consummation of the age.
3 "And ye shall be hated of all the nations for My name's sake" signifies contempt and aversion for all things which are of good and truth; to hate is to contemn and hold in aversion, for this is of hatred; of all nations, signifies by those who are in evil; that such are meant by nations may be seen above (n. 1259, 1260, 1849, 1868, 2588); for My name's sake is for the Lord, thus for all things which are from Him; that the name of the Lord is everything in one complex by which He is worshipped, thus everything which is of His church, may be seen above (n. 2724, 3006).
4 "And then many shall be offended, and shall deliver up one another, and shall hate one another" signifies enmities on account of those things; many shall be offended means enmity in itself, the Human itself of the Lord is that

against which is enmity; that this would be an offence and a stumbling-block, is everywhere predicted in the Word; they shall deliver up one another, is enmity among themselves from falsity against truth; and shall hate one another, is enmity among themselves from evil against good. "And 5
many false prophets shall arise, and shall lead many astray" signifies preachings of falsity; that false prophets are those teaching falsities, thus false doctrine, may be seen above (n. 2534); and shall lead many astray means that there should be derivations therefrom. "And because iniquity 6
shall be multiplied, the love of the many shall wax cold" signifies the expiring of charity with faith; because iniquity shall be multiplied, means according to the falsities of faith; the love of the many shall wax cold, is the expiring of charity; for they keep pace together; where faith is not, there charity is not, and where charity is not, faith is not; but charity is what receives faith, and no charity is what rejects faith; from this is the origin of every falsity and every evil. "But he that endureth to the end, the 7
same shall be saved" signifies the salvation of those who are in charity; he that endureth to the end, is he who does not suffer himself to be led astray, thus who does not succumb in temptations. "And this gospel of the kingdom 8
shall be preached in the whole inhabited earth, for a testimony unto all the nations" signifies that this should first become known in the Christian world; shall be preached means that it should be made known; this gospel of the kingdom is this truth, that it is so; gospel is announcement, kingdom is truth — that kingdom is truth may be seen above (n. 1672, 2547); in the whole inhabited earth, is the Christian world; that earth is the region where the church is, thus the Christian world, may be seen above (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355). The church here is called inhabited from the life of faith, that is, from the good which is of truth; for inhabiting in the internal sense is living, and inhabitants are

the goods of truth (n. 1293, 2268, 2451, 2712, 3384); for a testimony, is that they may know, and not make a pretext that they have been ignorant; to all nations, is to evils (n. 1259, 1260, 1849, 1868, 2588); for when they are in falsity and evil, they no longer know what is true and what is good; they then believe falsity to be truth, and evil to be good, and the reverse; when the church is in this state, "then shall the end come." In what now follows and what, by the Divine mercy of the Lord, will be explained before the following chapter of Genesis, that state of the church is treated of which is called the abomination of desolation, which is the third state.

3489. That such is the state of the church, does not appear to those who are in the church, namely, that they contemn and hold in aversion all things which are of good and truth, also that they bear enmities against those things, and especially against the Lord Himself; for they frequent churches, hear preaching, and are in a kind of sanctity when there; they go to the Holy Supper, and at times converse with one another in a becoming manner concerning such things — this is done by bad men as well as good men — and they also live among themselves in civil charity or friendship. Consequently, to the eyes of men no contempt appears, still less aversion, and less still enmity against the goods and truths of faith, and thus against the Lord. These things, however, are external forms by which one person misleads another; while the internal forms of the men of the church are altogether unlike, even altogether contrary to the external forms. The internal forms are those which are here described, and which are as above-mentioned; their real quality appears to the life in the heavens, for the angels do not attend to any other than internal things, that is, to ends, or to intentions and purposes,
2 and to thoughts therefrom. How unlike these are to the externals, may be evident from those who come from the Christian world into the other life, concerning whom see

above (n. 2121–2126); for in the other life they think and speak according to their internals alone, since externals are left with the body; and there it is manifest that, however peaceable such have seemed in the world, they yet entertained hatred one against another, and against all things which are of faith, and especially against the Lord; for when the Lord is only named before them in the other life, a sphere not only of contempt, but also of aversion and enmity against Him, is manifestly exhaled and diffused from them, even from those who in appearance spoke and also preached piously of Him; so also when charity and faith are named. Such are they in the internal form, which is 3
there manifested, that if external restraints had been removed, while they lived in the world, that is, had they not feared for life and the penalties of the laws, and especially if they had not feared for reputation, on account of the honors which they solicited and pursued, and on account of the wealth which they desired and eagerly sought after, they would have rushed one against another with intestine hatred, according to their impulses and thoughts; and would have seized the goods of others without any conscience, and likewise would have murdered without any conscience, most especially the innocent. Such are Christians at this day as to their interiors, except a few whom they do not acknowledge; whence it is manifest what is the quality of the church.

CHAPTER XXVII.

1. And it came to pass that Isaac was old, and his eyes were dim that he could not see, and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.

2. And he said, Behold now I am old, I know not the day of my death.

3. And now take, I pray, thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting.

4. And make me savory meat, such as I have loved, and bring it to me, and I will eat, that my soul may bless thee before I die.

5. And Rebekah heard when Isaac spake to Esau his son; and Esau went to the field to hunt for a hunting, to bring it.

6. And Rebekah spake unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying,

7. Bring me a hunting, and make me savory meat, and I will eat, and will bless thee before Jehovah before my death.

8. And now, my son, hearken unto my voice, according to that which I command thee.

9. Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth.

10. And thou shalt bring it to thy father, and he shall eat, that he may bless thee before his death.

11. And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man.

12. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon me a curse and not a blessing.

13. And his mother said unto him, Upon me be thy

curse, my son; only hearken to my voice, and go, fetch for me.

14. And he went, and fetched, and brought to his mother; and his mother made savory meat, such as his father loved.

15. And Rebekah took goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son.

16. And the skins of the kids of the goats she caused to be put upon his hands, and upon the smooth of his neck.

17. And she gave the savory meat, and the bread, which she had made, into the hand of Jacob her son.

18. And he came unto his father and said, My father; and he said, Behold me, who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou spakest unto me: arise, I pray thee, sit, and eat of my hunting, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast so quickly found it, my son? and he said, Because Jehovah thy God caused it to fall to me.

21. And Isaac said unto Jacob, Come near, I pray, and I will feel thee, my son, whether thou be my very son Esau, or not.

22. And Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, and the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy as his brother Esau's hands; and he blessed him.

24. And he said, Art thou my very son, Esau? And he said, I am.

25. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank.

26. And Isaac his father said unto him, Come near, I pray, and kiss me, my son.

27. And he came near, and kissed him, and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which Jehovah hath blessed.

28. And God shall give thee of the dew of heaven, and of the fat things of the earth, and abundance of corn and new wine.

29. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be lord over thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.

30. And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarce yet gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also made savory meat, and brought it unto his father, and he said unto his father, Let my father arise, and eat of his son's hunting, that thy soul may bless me.

32. And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born, Esau.

33. And Isaac trembled with exceeding great trembling, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest, and blessed him? Also he shall be blessed.

34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father.

35. And he said, Thy brother came with guile, and hath taken away thy blessing.

36. And he said, Is it not that his name is called Jacob? and he hath supplanted me these two times: he took away my birth-right, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and new wine have I sustained him: and what then shall I do for thee, my son?

38. And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept.

39. And Isaac his father answered, and said unto him, Behold, of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above.

40. And by thy sword shalt thou live, and thou shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother.

42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee.

43. And now, my son, hearken unto my voice; and arise, flee thou to Laban my brother to Haran.

44. And tarry with him a few days until thy brother's fury turn away;

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and fetch thee from thence; why should I be bereaved of you both in one day.

46. And Rebekah said to Isaac, I loathe my life because of the daughters of Heth: if Jacob should take a wife of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?

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3490. In the preceding chapters, where Isaac and Rebekah are mentioned, the subject in the internal sense is the rational, how the Lord made it Divine in Himself. In the present chapter, in the internal sense, the subject is the natural, how the Lord made it Divine in Himself. Esau is the good thereof, and Jacob is the truth. For the Lord, when He was in the world, made His whole Human Divine in Himself, both the interior, which is the rational, and the exterior, which is the natural, as also the very corporeal; and this according to Divine order, according to which the Lord also makes man new or regenerates him. Wherefore in a representative sense, the regeneration of man as to his natural is also here treated of, in which sense Esau is the good of the natural, and Jacob the truth thereof, and yet both Divine, because all good and truth which is in the regenerate, is from the Lord.

INTERNAL SENSE.

3491. Verse 1. *And it came to pass that Isaac was old, and his eyes were dim that he could not see, and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.* "And it came to pass that Isaac was old" signifies when the state was at hand; "and his eyes were dim that he could not see" signifies when the rational wished to enlighten the natural with the Divine; "and he called Esau his elder son" signifies affection for the good of the natural, or the good of life; "and said unto him, My son; and he said unto him, Behold me" signifies presence from being foreseen and provided.

3492. *And it came to pass that Isaac was old.* That this signifies when the state was at hand, is evident from the

signification of growing old, as the presence of a new state; for old age in the Word signifies both putting off a former state and putting on a new state, and this for the reason that old age is the last of age, when corporeal things begin to be put off, and with them the loves of the preceding age, and thus when the interiors begin to be enlightened, since these are enlightened when corporeal things are removed; also because angels, who spiritually perceive what is in the Word, have no longer an idea of any old age, but instead of it an idea of new life, thus here an idea that the state was at hand, namely, that the Divine rational, which is represented by Isaac, desired a natural corresponding to itself, that is, which would also be Divine.

3493. *And his eyes were dim that he could not see.* That this signifies when the rational wished to enlighten the natural with the Divine, is evident from the signification of eyes, as interior or rational sight (see n. 2701); and from the signification of seeing, as perceiving and understanding (n. 2150, 2325, 2807); hence when the eyes are said to be dim, it signifies that there is no longer any perception, here no perception of those things which are in the natural; and this being the signification of these words, it is signified that the rational wished to enlighten the natural with the Divine. How this case is, may be evident from what has been said and shown before concerning the rational and natural in man when he is being regenerated, namely, that the rational is regenerated before the natural, for the reason that the rational is interior and thus nearer to the Divine; and also because it is purer, and thus fitter to receive the Divine than the natural is; and further because the natural is to be regenerated through the rational, as may be seen above (n. 3286, 3288, 3321). When therefore the rational is regenerated and the natural is not, the former appears to itself to be dim-sighted, since there is not correspondence; for the rational has its sight from the light of heaven, and the natural has its sight from the light 2

of the world; and unless there be correspondence, the rational can see nothing which is in the natural; all therein is to it as shade, or even as darkness. But when there is correspondence, then things which are in the natural appear to the rational in light, because the things which are of the light of the world are then enlightened by those which are of the light of heaven, and thereupon become as it were translucent; but these things are more clearly manifest from what has been before said and shown concerning correspondence (n. 2987, 2989, 2991, 2996, 3002, 3138, 3167, 3222, 3223, 3225, 3337, 3485). Hence it may in some sort be apprehended that by the words, "the eyes of Isaac were dim that he could not see," is signified that the rational wished to enlighten the natural with the Divine, that is, to make it also Divine, for in the supreme sense the Lord is treated of — which may thus be illustrated by what takes place with man when he is being regenerated, as before mentioned; for the regeneration of man is an image of the glorification of the Lord (n. 3043, 3138, 3212, 3296, 3490).

3494. *And he called Esau his elder son.* That this signifies affection for the good of the natural, or the good of life, is evident from the representation of Esau, as the Divine good of the natural (of which see n. 3300, 3302, 3322); and because the good of the natural is that which appears in the affection and life, therefore it is affection for the good of the natural, or the good of life, which is here represented by Esau. Affection for good in the natural, and thence the good of life, is what is called the elder son; but affection for truth, and thence the doctrine of truth, is what is called the younger son. That affection for good, and thence the good of life, is the elder son, that is, the first-born, is manifest from this, that infants are first of all in good, for they are in a state of innocence, and in a state of love toward their parents and nurse, and in a state of mutual charity toward their infant companions; so that good is with every

man the first-born. This good, into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy enters into the life, and because it remains, becomes the good of life; for if man should be without such good, which he had derived from infancy, he would not be a man, but would be more of a wild beast than any in the forest. This good does not appear indeed to be present, because all that is imbibed in the infantile age does not appear otherwise than as something natural — as is sufficiently manifest from walking, and from the other motions of the body, from the customs and decorums of civil life, also from speech, and various other things. From this it may be evident that good is the elder son, that is, the first-born, and thence that truth is the younger son, or born afterward; for truth is not learned till the infant becomes a boy, a youth, and an adult. Good as well as truth in the 2
natural or external man, is a son, that is to say, a son of the rational or internal man; for whatever exists in the natural or external man, flows in from the rational or internal man, and from that also exists and is born; what does not exist and is not born therefrom, is not a living human thing; it would be, as you might say, something sensual corporeal without a soul. From this it is that both good and truth are called sons, and indeed sons of the rational. And yet it is not the rational which produces and brings forth the natural, but it is an influx through the rational into the natural, which influx is from the Lord. Therefore, all infants who are born are His sons, and afterward when they become wise, so far as they are still infants, that is, in the innocence of infancy, in the love of infancy toward their parent, now the Lord, and in the mutual charity of infancy toward their infant companions, now their neighbor, so far they are adopted by the Lord as sons.

3495. *And said unto him, My son; and he said unto him, Behold me.* That this signifies presence from being foreseen and provided, is evident from the signification of call-

ing him and saying to him, My son, as from what was foreseen and provided, because it is predicated of the Lord's Divine; and from the signification of saying unto him, Behold me — which is the reply — as presence.

3496. Verses 2–4. *And he said, Behold now I am old, I know not the day of my death. And now take, I pray, thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting. And make me savory meat, such as I have loved, and bring it to me, and I will eat, that my soul may bless thee before I die.* "And he said, Behold now I am old" signifies that the state was at hand; "I know not the day of my death" signifies life in the natural. "And now take, I pray, thy weapons, thy quiver, and thy bow" signifies the doctrinals of good which he had; "and go out to the field" signifies where there is good ground; "and hunt me a hunting" signifies the truth of good. "And make me savory meat, such as I have loved" signifies what is pleasing therefrom, because from good; "and bring it to me, and I will eat" signifies appropriation; "that my soul may bless thee" signifies adjunction to his life; "before I die" signifies the first state of resuscitation in the natural.

3497. *And he said, Behold now I am old.* That this signifies that the state was at hand, is evident from what was said above concerning the signification of growing old (n. 3492).

3498. *I know not the day of my death.* That this signifies life in the natural, is evident from the signification of day, as state (n. 23, 487, 488, 493, 893, 2788); and from the signification of death, as rising again, or being resuscitated into life (n. 3326); thus by the day of death is signified a state of resuscitation of life, or, what is the same, life; that this is in the natural, is manifest, because life therein is here the subject. How this is, cannot be evident unless it be known how the case is with the life of the rational and with the life of the natural, or what is the same, with

the life of the internal man and the life of the external. The life of the rational or internal man is distinct from the life of the natural or external man, and indeed so distinct that the life of the rational or internal man may exist apart from the life of the natural or external man; but the life of the natural or external man cannot exist without the life of the rational or internal man; for the external man lives from the internal, insomuch that if the life of the internal man should cease, the life of the external would immediately become none; since exterior things depend on interior, as posterior things on prior, or as the effect on the efficient cause; for if the efficient cause should cease, the effect would immediately become none. So also it is with the life of the external man in respect to the life of the internal. This may be plainly evident from man; for when man is in 2
the world, or lives in the body, his rational is distinct from the natural, insomuch that man may be withdrawn from the external sensual things of the body, and also in some degree from the interior sensual things which are of his natural man, and be in his rational, thus in spiritual thought. This may be still more manifest from the fact that when a man dies, he altogether leaves the external sensual things which are of the body, and then retains the life of his interior man; yea also that the knowledges, which are of the external or natural memory, he has indeed with him, but does not enjoy them (see n. 2475–2477, 2479–2486). From this it is manifest that the rational or internal man is distinct from the external; but during man's life in the body, his rational does not appear distinct from his natural, because he is in the world, or in nature; and this being so, the life of the rational appears in the natural, insomuch that there does not appear to be any life in the rational, unless it be in the natural at the same time; that the rational then appears to have life only so far as it corresponds with the natural, may be seen above (n. 3493). From this it may be evident that it is life corresponding in the natural, which

is signified by these words which Isaac spake unto Esau, I know not the day of my death; for the rational is represented by Isaac, and the natural by Esau, both as to good therein.

3499. *And now take, I pray, thy weapons, thy quiver, and thy bow.* That this signifies the doctrinals of good which he had, is evident from the signification of weapons, quiver, and bow, as doctrinals (n. 2686, 2709), here the doctrinals of good which he had, that is, which was had by the good of the natural, represented by Esau.

3500. *And go out to the field.* That this signifies where there is good ground, is evident from the signification of field, as the good of the church, also the good of doctrine (see n. 2971, 3196, 3310, 3317), thus good ground.

3501. *And hunt me a hunting.* That this signifies the truth of good, is evident from the signification of hunting and of a hunting, as the truth of the natural, from which is the good of life (n. 3309); here it means truth which is from good, because it is said to Esau, by whom is represented the good of the natural, as has been said.

3502. *And make me savory meat, such as I have loved.* That this signifies what is pleasing therefrom, because from good, is evident from the signification of savory meat, as what is pleasing; and because it is from Esau, by whom is represented the good of the natural, therefore it is pleasing because from good. Savory meat in the original language is what is enjoyable and pleasing to the taste, and signifies in the internal sense what is enjoyable of good, and what is pleasing of truth, because the taste and the other senses of the body correspond to celestial and spiritual things — of which correspondence, by the Divine mercy of the Lord, we shall treat hereafter. It cannot be evident how the case herein is, unless it be known in what manner the natural is made new, or receives life from the rational, that is, from the
2 Lord through the rational. The natural does not become new, or receive life corresponding with the rational, that is,

is not regenerated, except by doctrinals, or the knowledges of good and truth — the celestial man by the knowledges of good first, but the spiritual man by the knowledges of truth first. Doctrinals, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by enjoyments and pleasures accommodated to it, for they are insinuated by an external or sensual way; whatever does not enter by some enjoyment or pleasure does not inhere, thus does not continue. This is what is meant by the truth of good and the pleasantness thereof, and this is what is treated of in what follows.

3503. *And bring it to me, and I will eat.* That this signifies appropriation, is evident from the signification of eating, as appropriation (see n. 2187, 2343, 3168).

3504. *That my soul may bless thee.* That this signifies adjunction to his life, and consequently life corresponding to the rational, is evident from the signification of being blessed, as being gifted with celestial and spiritual good (n. 981, 1731, 2846, 3017, 3406); for the good of infancy and thence of life, which is the same as the good of the natural, and which is represented by Esau, is not spiritual good — the good of infancy being without knowledge and without intelligence, and thus without wisdom. The good of infancy becomes spiritual good by the implanting of truth, thus by regeneration (n. 1616, 1802, 2280, 2290, 2291, 2299, 2304, 2306, 2307, 3494); hence the correspondence between rational and natural things, consequently the adjunction of the natural man to the life of the rational; this adjunction to its life is what is meant by my soul blessing thee.

3505. *Before I die.* That this signifies the first state of resuscitation in the natural, is evident from the signification of dying, as rising again, or being resuscitated into life (n. 3326, 3498). That this is the first state is manifest from this, that the good of infancy, and thence the good

of life, is the first of regeneration — which state has been thus far represented by Esau. The following states are what are treated of in series in this chapter.

3506. Verses 5–7. *And Rebekah heard when Isaac spake to Esau his son; and Esau went to the field to hunt for a hunting, to bring it. And Rebekah spake unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying, Bring me a hunting, and make me savory meat, and I will eat, and will bless thee before Jehovah before my death.* "And Rebekah heard when Isaac spake to Esau his son" signifies affection for truth, and life from it; "and Esau went to the field to hunt for a hunting, to bring it" signifies the endeavor of affection for good to procure truth, which might be adjoined to the Divine rational. "And Rebekah spake unto Jacob her son, saying" signifies the perception of the Lord from Divine truth concerning natural truth; "Behold I heard thy father speak unto Esau thy brother, saying" signifies that the Divine good of the Divine rational wished for affection for good; "Bring me a hunting" signifies the truth of good; "and make me savory meat" signifies desire and delight from the pleasantness thereof; "and I will eat" signifies appropriation thus; "and will bless thee before Jehovah" signifies conjunction thereby; "before my death" signifies thus life in the natural.

3507. *And Rebekah heard when Isaac spake to Esau his son.* That this signifies affection for truth, and life therefrom, is evident from the representation of Rebekah, as the Divine rational of the Lord as to Divine truth conjoined with the Divine good therein, thus the very affection for truth; and from the signification of hearing Isaac speak, as life from it; for hearing speak, in the internal sense, is influx, because hearing in a representative sense is obeying (see n. 2542); and speaking is willing and flowing into (n. 2626, 2951, 3037); thus in the supreme sense, hearing speak is life therefrom, namely, the life of Divine truth from

Divine good; to his son, in the internal sense, is concerning the good of the natural, and thence the truth of the natural. That this is the sense of these words, does not so plainly appear, because it is widely removed from the sense of the letter, which is historical; nevertheless so it is, for angelic ideas are altogether unlike human ideas. Angelic ideas are spiritual, and when they go more inward, they are celestial; but human ideas are natural, and when from historicals, are sensual. And yet such a correspondence is effected by the Lord through the Word, between spiritual things which are of heaven and natural things which are of the world, that natural ideas may be changed into spiritual, and this in a moment. From this there is conjunction of heaven with the world through man, and indeed through the Word, consequently through the church in which is the Word. That there is a correspondence of natural and spiritual things in each and everything that can ever be apprehended and perceived by the mind, will by the Divine mercy of the Lord become evident from what is related from experience concerning the Greatest Man, at the end of the chapters following.

3508. *And Esau went to the field to hunt for a hunting, to bring it.* That this signifies the endeavor of the affection for good to procure truth which might be conjoined to the Divine rational, is evident from the representation of Esau, as the good of the natural — concerning which see above; hence it is the affection for the good of the rational in the natural; for the good which is in the natural, is not of the natural, but is of the rational in the natural (n. 3498); and from the signification of going to the field to hunt for a hunting to bring it, as an endeavor to procure truth to itself, for a field is where there is good ground (n. 3500); a hunting is truth which is from good (n. 3501); to bring it, is to procure it, thus to adjoin it to the Divine rational. As was said above, in the supreme sense the glorification of the Lord's natural is here treated of, and in the representa-

tive sense the regeneration of the natural in man (n. 3490); it is according to order that this should be accomplished through truth, that is, through knowledges of good and truth, for without them the natural cannot be enlightened by the rational, or through the rational; thus it cannot be regenerated, knowledges being the vessels recipient of good and truth flowing in from the rational; according to the quality and quantity which the vessels receive, such is the enlightenment. The vessels which receive good and truth from the rational, are the very truths of the natural, which are nothing else than outward knowledges and inward knowledges and doctrinals. From the order of those things which flow in, and from the order of those things which are there among themselves, goods are effected; hence is the good of the natural.

3509. *And Rebekah spake unto Jacob her son.* That this signifies the Lord's perception from Divine truth concerning natural truths, is evident from the representation of Rebekah, as the Divine truth of the Divine rational of the Lord (see n. 3012, 3013, 3077); and from the signification of saying, as perceiving (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552, 2619); and from the representation of Jacob, as the natural of the Lord as to truth (n. 3305); from this it is manifest that by Rebekah spake unto Jacob her son, is signified the Lord's perception from Divine truth concerning natural truth. That the Lord, from the Divine good of the Divine rational, which is represented by Isaac, wished to procure truth to Himself by the good of the natural, which is represented by Esau, whereby He might glorify or make His natural Divine, but that the Lord from the Divine truth of the Divine rational, which is represented by Rebekah, wished by the truth of the natural, which is represented by Jacob, to procure truth unto Himself, by which the rational might be glorified, or made Divine, cannot be apprehended, unless it be illustrated by those things which exist in man, while he is being regener-

ated or made new by the Lord; nor indeed even by this, unless it be known how the case is with the rational as to good and as to truth therein — which must therefore be briefly told. The rational mind is distinguished into two 2
faculties, one faculty called the will, the other the understanding; that which proceeds from the will, when man is being regenerated, is called good; that which proceeds from the understanding is called truth. Before man is regenerated, the will does not act as one with the understanding, but the former wills good, while the latter wills truth, so that an effort of the will is perceived quite distinct from the effort of the understanding. This however is only perceived by those who reflect, and know what the will is and the things that belong to it, and what the understanding is and the things that belong to it; but is not perceived by those who do not know these things, and therefore who do not reflect; for the reason that the natural mind is regenerated through the rational mind (see n. 3493), and this according to order, so that the good of the rational does not immediately flow into the good of the natural and regenerate it, but through the truth which is of the understanding, thus according to appearance from the truth of the rational. These are the things which are treated of in this chapter in the internal sense; for Isaac is the rational mind as to good which is of the will; Rebekah is the same with respect to truth which is of the understanding; Esau is the good of the natural existing from the good of the rational; Jacob is the truth of the natural existing from the good of the rational by the truth therein. From these 3
things it may be evident what arcana are contained in the internal sense of the Word; but still there are very few which can be described to human apprehension, whilst those which transcend it, and cannot be described, are innumerable; for in proportion as the Word reaches deeper, that is, more interiorly into heaven, the more innumerable and ineffable the arcana become, not only to man, but also

to the angels of the lower heaven; and when it reaches the inmost heaven, the angels there perceive that those arcana are infinite, and altogether incomprehensible to them, because they are Divine. Such is the Word.

3510. *Behold I heard thy father speak unto Esau thy brother, saying.* That this signifies that the Divine good of the Divine rational wished for affection for good, is evident from the representation of Isaac, who is here the father, as the Divine good of the Divine rational — of which above — and from the signification of speaking, as wishing (see n. 2626, 2951, 3037); and from the representation of Esau, as affection for good in the natural (n. 3508).

3511. *Bring me a hunting.* That this signifies the truth of good, is evident from the signification of a hunting, as the truth of good (n. 3501).

3512. *And make me savory meat.* That this signifies desire and delight from the pleasantness thereof, is evident from the signification of savory meat, as what is pleasing (n. 3502), thus desire and delight from the pleasantness thereof, that is, from truth; for, as was said in the number cited, truths are introduced into the natural of man by what is pleasing agreeing therewith, and those which are not so introduced do not inhere, and thus are not conjoined to the rational by correspondence. Truths also, like all other knowledges, have their place in the memory, which is of the natural man, according to the pleasure and enjoyment which introduced them — as is manifest from this, that when that pleasure and enjoyment return, the things also return which were introduced by them; and also when these things are recalled, at the same time the pleasure and enjoyment to which they are adjoined are excited.

3513. *And I will eat.* That this signifies appropriation thus, is evident from the signification of eating, as appropriating (see n. 2187, 2343, 3168, 3503). Appropriation is effected when truths, or the knowledges of good and truth, are insinuated by what is pleasing and delightful into

the natural; and when these truths are adjoined to good there, then is effected a communication with truth and good of the rational, thus with the rational; and this communication is what is called appropriation, inasmuch as they [truth and good] are of the rational in the natural; for the things which are in the rational with respect to those which are in the natural, are as particulars in respect to generals. It is known that from particulars exists what is general, and that without particulars no general could exist. The general of the particulars of the rational is what is exhibited in the natural, and because it is a general, it appears under another form, and this according to the order of the particulars which compose it, thus according to the form therefrom. If the singulars and particulars therefrom of celestial good and spiritual truth are what form the general in the natural, then there exists a celestial and spiritual form, and in a certain image there is represented something of heaven in the singulars of the general; but if the singulars and particulars are not of good and truth, but of evil and falsity, which form the generals in the natural, then there is represented in an image something of hell in the singulars of the general. Such are the things which are signified by eating 2
and drinking in the Holy Supper, where also by eating and drinking is signified appropriation — namely, by eating appropriation of good, and by drinking appropriation of truth. If good, that is, love to the Lord and charity toward the neighbor, form the internal or rational man, and by this the external or natural man corresponding with it, then man becomes in particular and in general an image of heaven, consequently an image of the Lord; but if contempt of the Lord, and of the good and truth of faith, and hatred toward the neighbor, form the internal man, then man becomes in particular and in general an image of hell; and especially when at the same time this is done in what is holy, for thence is profanation. Thus it is that to those who eat and drink worthily, eternal life is appropriated; while they who eat and drink unworthily, appropriate death unto themselves.

3514. *And will bless thee before Jehovah.* That this signifies conjunction thus, is evident from the signification of blessing thee, as adjunction to his life (see n. 3504); and whereas it is here said, I will bless thee before Jehovah, it signifies conjunction. Adjunction is predicated of the communication of the truth of the natural with the good of the rational; but conjunction is predicated of the communication of the good of the natural with the good of the rational; for there is a parallelism between the Lord and man as to the celestial things which are of good, but not as to the spiritual things which are of truth (n. 1832).

3515. *Before my death.* That this signifies life thus in the natural, is evident from the signification of death, as resuscitation to life (see above, n. 3498, 3505).

3516. Verses 8–10. *And now, my son, hearken unto my voice, according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savory meat for thy father, such as he loveth. And thou shalt bring it to thy father, and he shall eat, that he may bless thee before his death.* "And now, my son, hearken unto my voice, according to that which I command thee" signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth. "Go now to the flock" signifies to natural domestic good not conjoined with the Divine rational; "and fetch me from thence two good kids of the goats" signifies the truths of that good; "and I will make them savory meat for thy father, such as he loveth" signifies that He should therefrom make delights. "And thou shalt bring it to thy father, and he shall eat" signifies to the Divine good of the Divine rational, and appropriation; "that he may bless thee" signifies conjunction thereby; "before his death" signifies resuscitation in the natural.

3517. *And now, my son, hearken unto my voice, according to that which I command thee.* That this signifies desire and delight perceived from the Divine truth in the Divine

rational, toward natural truth, is evident from the representation of Rebekah who speaks these things, as the Divine truth of the Divine rational, concerning which above; and from the representation of Jacob, to whom these things are said, as natural truth, of which also above. That it is desire and delight, is manifest without explication.

3518. *Go now to the flock.* That this signifies to natural domestic good not conjoined with the Divine rational, is evident from the signification of flock, as good (n. 343, 415, 1565), here natural good, because it is said to Jacob, and indeed domestic, because it was at home, whereas the field whence Esau, by whom the good of the natural is signified (n. 3500, 3508), took his hunting, was good not domestic. In other cases flock in the Word is predicated of the good of the rational, but then herd is predicated of the good of the natural (n. 2566). Natural domestic good is that good which a man receives from his parents, or into which he is born, quite distinct from the good of the natural, which flows in from the Lord — the nature and quality of natural good may be seen above (n. 3470, 3471) — wherefore for sake of distinction the one good is called the good of the natural, but the other natural good. Moreover, every man receives domestic good from his father and from his mother, which goods are also distinct in themselves — that which he receives from the father being interior, that from the mother exterior. In the Lord these goods were most distinct, for the good which He had from the Father was Divine, but that which He had from the mother was contaminated with hereditary evil; that good in the natural which the Lord had from the Father, was His own, because it was His very life, and is that which is represented by Esau; whereas the natural good which the Lord derived from the mother, because it was contaminated with hereditary evil, was evil in itself, and this is what is meant by domestic good. This good, although such, was yet serviceable for the reformation of the natural; but when it had answered this end, it was

2 rejected. The case is similar with every man who is being regenerated: the good which he receives from the Lord as from a new father, is interior, but the good which he derives from his parents is exterior; the former good, which he receives from the Lord, is called spiritual, but the latter, which he derives from his parents, is called natural good. This good, namely, that which he derives from his parents, is serviceable first of all for his reformation, for by that, as by something pleasing and enjoyable, outward knowledges are introduced, and afterward the knowledges of truth; but when it has served as a means for this use it is separated therefrom, and then spiritual good comes forth and manifests itself. This may be evident from much experience, as from this alone, that when a boy is first instructed, he is affected with the desire of knowing, at first not for any end manifest unto himself, but from a certain pleasure and enjoyment born with him and also derived from other sources; afterward, as he grows up, he is affected with the desire of knowing for the sake of some end, as that he may excel others, or his rivals; then for some end in the world; but when he is to be regenerated, he is affected from the enjoyment and pleasantness of truth, and when he is being regenerated, which takes place in mature age, then from the love of truth, and afterward from the love of good; then the ends which had preceded, and their enjoyments, are separated little by little, and to them succeeds interior good from the Lord, which manifests itself in his affection. From this it is manifest that the former enjoyments, which appeared in outward form as good, served for means; such
3 successions of means are continual. The case may be compared to that of a tree, which in its first age, or the beginning of spring, adorns its branches with leaves, and afterward as its age or the spring advances, decorates them with flowers, and next in summer puts forth the first germs of fruits, which afterward become fruit, and lastly puts seeds therein, which contain in them new trees of a like kind, and

indeed whole orchards in potency, and if the seeds are sown, in act. Such analogues there are in nature, which also are representative; for universal nature is a theatre representative of the kingdom of the Lord in the heavens, thus of the kingdom of the Lord on earth, or in the church, and hence of the kingdom of the Lord in every regenerate man. From this it is plain how natural or domestic good, although a merely outward enjoyment and indeed worldly, may serve as a means of producing the good of the natural, which may conjoin itself with the good of the rational, and thus become regenerate or spiritual good, that is, good which is from the Lord. These are the things which are represented and signified by Esau and Jacob in this chapter.

3519. *And fetch me from thence two good kids of the goats.* That this signifies the truths of that good, is evident from the signification of kids of the goats, as the truths of good, of which in what follows. That there should be two, is because as in the rational, so in the natural, there are things which are of the will and things which are of the understanding. The things in the natural which refer themselves to the will, are enjoyments, and those which refer themselves to the understanding, are scientifics; these two must be conjoined in order to be anything. That kids of 2
the goats are the truths of good, may be evident from those passages of the Word where kids and goats are mentioned. It is to be known that all the tame and useful beasts which are named in the Word, signify in the genuine sense the celestial things of good, and the spiritual things of truth (see n. 45, 46, 142, 143, 246, 714, 715, 2180, 2781, 3218); and because there are various kinds of celestial things or goods, and consequently various kinds of spiritual things or truths, one kind is signified by one beast, and another kind by another; thus one kind is signified by a lamb, another by a kid, another by a sheep, by a she-goat, a ram, a he-goat, a cow, an ox; another also by a horse and by a camel; another likewise by birds; and also another by the

beasts of the sea, as by whales and fishes. There are more kinds of celestial and spiritual things than can be numbered, consequently of goods and truths, although when the celestial or good is named, as also when the spiritual or truth, it appears as if it were not manifold, but only one. But how manifold they both are, or how innumerable their kinds are, may be evident from what has been said concerning heaven (n. 3241), namely, that it is distinguished into innumerable societies, and this according to the kinds of celestial and spiritual things, or of the goods of love and thence of the truths of faith; and moreover every single kind of good, and every single kind of truth, has innumerable species, into which the societies of each kind are
3 distinguished; and every species in like manner. The most universal kinds of good and truth are what were represented by the animals which were offered in burnt-offerings and sacrifices; and because the kinds are most distinct from one another, it was expressly enjoined that such and no other should be offered — in some cases, for instance, male and female lambs, also male and female kids; in some cases rams and sheep, and also goats; but in others, calves, bullocks, and oxen; also pigeons and turtle doves (n. 922, 1823, 2180, 2805, 2807, 2830, 3218). What was signified by male and female kids, may be evident both from the sacrifices in which they were offered, and also from other passages in the Word; whence it is manifest that male and female lambs signified the innocence of the internal or rational man, and that male and female kids signified the innocence of the external or natural man, thus the truth
4 and good thereof. That the truth and good of the innocence of the external or natural man is signified by male and female kids, is evident from these passages in the Word — in Isaiah: *The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the sheep together; and a little child shall lead them* (xi. 6) — where the subject is the Lord's king-

dom, and a state of no fear from evil, or of no dread on account of hell, because in the Lord. The lamb and the kid stand for those who are in innocence, and because these are the safest of all, they are first named. When all the 5
first-born of Egypt were smitten, it was commanded that they should slay perfect and male young of the flock, of lambs or of kids, and should put of the blood on the door-posts and upon the lintel of the houses, and thus they should not be smitten with the plague (Exod. xii. 5, 7, 13). The first-born of Egypt means the good of love and charity extinct (n. 3325); lambs and kids are states of innocence, they who are in which, are defended from evil, for all in heaven by states of innocence are defended by the Lord, and this defence was represented by the slaying of a lamb or kid, and by the blood upon the door-posts and lintel of the houses. When Jehovah appeared to any one by an angel, 6
a kid of the goats was sacrificed, lest he should die — as when he appeared to Gideon (Judges vi. 19), and to Manoah (xiii. 15, 16, 19). The reason was, that Jehovah, or the Lord, cannot appear to any one, not even to an angel, unless he to whom He appears is in a state of innocence. Wherefore as soon as the Lord is present with any, they are let into a state of innocence; for the Lord enters by innocence, even with the angels in heaven. On this account no one can come into heaven unless he has somewhat of innocence — according to the words of the Lord in Matthew xviii. 3: Mark x. 15: Luke xviii. 17. That men believed they should die when Jehovah appeared, unless they offered such a burnt offering, may be seen in Judges (xiii. 22, 23). Because genuine marriage love is innocence (see 7
n. 2736), it was a solemn rite in the representative church to enter in unto a wife by a present of a kid of the goats, as we read of Samson (Judges xv. 1); likewise of Judah when he went in unto Tamar (Gen. xxxviii. 17, 20, 23). That a kid and a she-goat signified innocence, is also manifest from the sacrifices of guilt, which they should offer when

any one had sinned through error (Lev. i. 10; iv. 28; v. 6); sin through error is a sin of ignorance in which is innocence. The same is manifest from this Divine command in Moses: *The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk* (Exod. xxiii. 19; xxxiv. 26)—where by the first-fruits of the ground, which they should bring into the house of Jehovah, is signified the state of innocence which is in infancy; and by not seething a kid in its mother's milk, that they should not destroy the innocence of infancy. Because these things are signified, one command follows the other directly in both the passages cited, which in the literal sense appear to be altogether different, but in the internal sense they cohere. Because kids and she-goats signified innocence, as already said, it was also commanded that the curtain of the tent over the tabernacle should be made of the wool of she-goats (Exod. xxv. 4; xxvi. 7; xxxv. 5, 6, 23, 26; xxxvi. 14); for a sign that all the holy things which were therein represented, derived their essence from innocence. By the wool of she-goats is signified the ultimate or the outermost of innocence, which is in ignorance, such as is with the gentiles, which in the internal sense are the curtains of the tabernacle. Hence it is now manifest, what and of what quality are the truths of good—that they are of innocence or infancy—that are signified by the two good kids of the goats concerning which Rebekah his mother spoke unto Jacob her son, such as Esau was to bring to his father Isaac, as above (n. 3501, 3508); which indeed were not such, but appeared so in the beginning; and thus it is, that by these Jacob pretended to be Esau.

8

3520. *And I will make them savory meat for thy father, such as he loveth.* That this signifies that thence he should make delights, is evident from the signification of savory meats, as things pleasant from good—of which above (see n. 3502). Here they are called delights, because they are

truths not from genuine good, but from domestic good (see n. 3518).

3521. *And thou shalt bring it to thy father, and he shall eat.* That this signifies to the Divine good of the Divine rational, and appropriation, is evident from the representation of Isaac, here the father, as the Divine good of the Divine rational, of which above; and from the signification of eating, as appropriation, of which above (n. 3513); but that truth from domestic good is not appropriated, will be evident from what follows.

3522. *That he may bless thee.* That this signifies conjunction thus, is evident from the signification of blessing, as conjunction (see n. 3504, 3514).

3523. *Before his death.* That this signifies resuscitation in the natural, is evident from the signification of death, as resuscitation — of which see above (n. 3498, 3505); that it is in the natural is manifest.

3524. Verses 11–13. *And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon me a curse and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only hearken to my voice, and go, fetch for me.* "And Jacob said to Rebekah his mother" signifies the Lord's perception from Divine truth concerning natural truth; "Behold Esau my brother is a hairy man" signifies the quality of natural good respectively; "and I am a smooth man" signifies the quality of natural truth respectively. "Peradventure my father will feel me" signifies an inmost degree of perception; "and I shall be in his eyes as a misleader" signifies rejection, because apparently contrary to order; "and I shall bring upon me a curse, and not a blessing" signifies disjunction. "And his mother said unto him" signifies perception from Divine truth; "Upon me be thy curse, my son" signifies that there would be no disjunction; "only

hearken unto my voice, and go, fetch for me" signifies from the effect.

3525. *And Jacob said to Rebekah his mother.* That this signifies the Lord's perception from Divine truth concerning natural truth, is evident from the signification of saying, in the historicals of the Word, as perceiving (n. 3509); from the representation of Jacob, as natural truth (n. 3305); and from the representation of Rebekah, as the Divine truth of the Divine rational of the Lord (n. 3012, 3013, 3077). That perception from Divine truth concerning natural truth is signified, not perception from natural truth concerning Divine truth, according to appearance from the sense of the letter, is because all apperception which the natural has, is from the rational; here therefore, because predicated of the Lord, it is from the Divine truth of the Divine rational.

3526. *Behold Esau my brother is a hairy man.* That this signifies the quality of natural good respectively, is evident from the signification of Esau, as the good of the natural (see n. 3494, 3504); and from the signification of a hairy man, as the quality of it, namely, of good. That hairy signifies the natural especially as to truth, may be seen above (n. 3301), and from what now follows.

3527. *And I am a smooth man.* That this signifies the quality of natural truth respectively, is evident from the representation of Jacob, who is here speaking, as the natural as to truth (see n. 3305), and from the signification of a smooth man, as its quality, of which something will now be said. Before it can be known what these things signify, it must be known what is meant by hairy, and what by smooth. The interiors in man present themselves in an image in his exteriors, especially in his face and countenance; his inmosts are not seen there at this day, but his interiors are in some measure, unless from infancy he has learned to dissemble, for then he assumes to himself as it were another disposition, and consequently induces another countenance, since it is the disposition which appears in the face. Hyp-

ocrites more than others have acquired this from actual life, thus from habit; and this the more, as they are more deceitful. With those who are not hypocrites, rational good appears in their face from a certain fire of life, and rational truth from the light of this fire. Man knows these things from a certain connate knowledge, without study, for it is the life of his spirit as to good and as to truth, which thus manifests itself; and because man is a spirit clothed with a body, he has such knowledge from the perception of his spirit, thus from himself; thence it is that at times man is affected by the countenance of another, although this is not from the countenance, but from the mind which thus shines forth. But the natural appears in the face in a more obscure fire of life, and a more obscure light of life; and the corporeal hardly appears except in the warmth and fairness of the complexion, and in the change of their states according to the affections. Because the interiors thus mani- 2
fest themselves in the face especially, as in an image, the most ancient people, who were celestial men and altogether ignorant of dissimulation, much more of hypocrisy and deceit, were able to see the minds of one another conspicuous in the face, as in their form; and therefore by the face were signified things of the will and understanding, or interior rational things as to good and truth (n. 358, 1999, 2434); and indeed interior things as to good by the blood and its redness, and interior things as to truths by the form resulting therefrom and its fairness; but interior natural things by the excrescences thereof, such as the hairs and the scales of the skin — things from the natural as to good by the hairs, and things from the natural as to truth by the scales. Consequently they who were in natural good were called hairy men, but they who were in natural truth, smooth men. From these considerations it may be evident what is signified in the internal sense by these words, "Esau, my brother, is a hairy man, and I am a smooth man," namely, the quality of natural good and the quality of natural truth respectively.

Hence also it is manifest what Esau represents, namely, the good of the natural, for Esau is so called from being hairy (Gen. xxv. 25), and Edom from being ruddy (Gen. xxv. 30). Mount Seir, where he dwelt, signifies also the same, namely, what is hairy; and because it signified this, there was a mountain by which they went up to Seir, that was called the bare or smooth mountain (Josh. xi. 17; xii. 7); which was also representative of truth ascending to good.

3 That hairy is predicated of good, and thence of truth, and also in an opposite sense of evil, and thence of falsity, was shown above (n. 3301); but that smooth is predicated of truth, and in an opposite sense of falsity, is manifest also from these passages in the Word — in Isaiah: *Ye that inflame yourselves with gods, under every green tree . . . among the smooth stones of the valley is thy portion* (lvii. 5, 6) — where inflaming is predicated of evil, and the smooth stones of the valley, of falsity. Again: *The workman encourages the melter, him that smootheth the hammer with the stroke of the anvil, saying of the soldering, It is good* (xli. 7) — where the workman encouraging the melter is predicated of evil, and smoothing the hammer, of falsity. In David: *They make thy mouth smooth as butter when his heart approacheth, his words are softer than oil* (Psalm lv. 21) — where a smooth or alluring mouth is predicated of falsity, and the heart and soft things therefrom, of evil. Again: *Their throat is an open sepulchre, they speak smooth things with their tongue* (Ps. v. 9). The throat an open sepulchre is predicated of evil, the tongue speaking smooth things, of falsity. In Luke: *Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth* (iii. 5) — where valley stands for what is lowly (n. 1723, 3417), mountain and hill for what is exalted (n. 1691), the crooked become straight for the evil of ignorance turned into good, since length and the things relating to length are predicated of good (n. 1613); the rough ways made smooth

stand for the falsities of ignorance being turned into truths. That way is predicated of truth, see above (n. 627, 2333).

3528. *Peradventure my father will feel me.* That this signifies the inmost degree of perception, is evident from the signification of feeling, and thus of being sensible, as the inmost and the all of perception; and from the signification of father, as good, here Divine good, because it is said of the Lord. That feeling is the inmost and the all of perception, is because all sensation refers itself to the sense of touch, and this is derived and exists from perception; for sensation is nothing else than external perception, and perception is nothing else than internal sensation. What perception is, may be seen above (n. 104, 371, 495, 503, 521, 536, 1383–1398, 1616, 1919, 2145, 2171, 2831). Moreover all sensation and all perception, which appear so various, are referable to one common and universal sense, namely, the sense of touch; the varieties, as taste, smell, hearing, and sight, which are external sensations, are nothing but different kinds of touch, arising from internal sensation, that is, from perception. This might be confirmed by much experience, and will be shown, by the Divine mercy of the Lord, in its own place. Hence it is manifest that feeling in the internal sense is the inmost and the all of perception. Moreover all the perception, which is internal sensation, exists from good, but not from truth, unless from good by truth; for the Divine life of the Lord flows into good, and through good into truth, and thus produces perception. From this it may be evident what is signified by "Peradventure my father will feel me," namely, the inmost and the all of perception from good, thus from the Divine of the Lord.

3529. *And I shall be in his eyes as a misleader.* That this signifies rejection because apparently contrary to order, is evident from the signification of being in his eyes, as being apperceived as to quality; for by eye is signified apperception of the internal sight (n. 212, 2701, 2789, 2829,

3198, 3202); and from the signification of misleading or a misleader, as contrary to order, and here, apparently, all misleading is nothing else; thence would be rejection. But what is signified by apparently contrary to order, will be manifest from what follows.

3530. *And I shall bring upon me a curse and not a blessing.* That this signifies disjunction, is evident from the signification of a curse, as disjunction, or a turning away from good (n. 245, 379, 1423); and from the signification of blessing, as conjunction with good (n. 3504, 3514).

3531. *And his mother said unto him.* That this signifies perception from Divine truth, is evident from the signification of saying, as perceiving, of which often above; and from the representation of Rebekah, here the mother, as the Divine truth of the Divine rational of the Lord (n. 3012, 3013).

3532. *Upon me be thy curse, my son.* That this signifies that there should be no disjunction, is evident from the signification of curse, as disjunction—see just above (n. 3530); and because the perception was from the Divine (n. 3531), it signifies that there should be no disjunction.

3533. *Only hearken to my voice, and go, fetch for me.* That this signifies from the effect, may be evident from the signification of hearkening to a voice, as obeying; and from the signification of going and fetching for me, as doing; and because this was said to the natural as to truth, represented by Jacob, by the rational as to truth, here the Divine rational, represented by Rebekah, therefore nothing else is signified than from the effect; for the natural sees from the effect, but the rational sees from the cause.

3534. Verses 14–17. *And he went, and fetched, and brought to his mother; and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son. And the skins of the kids of the goats she caused to be put upon his hands,*

and upon the smooth of his neck. And she gave the savory meat, and the bread, which she had made, into the hand of Jacob her son. "And he went, and fetched, and brought to his mother" signifies a state of obedience of the truth of the natural; "and his mother made savory meat, such as his father loved" signifies things that are delightful, but not desirable. "And Rebekah took goodly raiment of Esau her elder son" signifies genuine truths of good; "which were with her in the house" signifies which were from the Divine good by the Divine truth of the Divine rational; "and put them upon Jacob her younger son" signifies affection for truth, or the life of good from truth. "And the skins of the kids of the goats" signifies external truths of domestic good; "she caused to be put upon his hands" signifies according to the faculty of receiving; "and upon the smooth of his neck" signifies that disjoining truth should not appear. "And she gave the savory meat" signifies delightful things therefrom; "and the bread" signifies good therefrom; "which she had made" signifies which were from Divine truth; "into the hand of Jacob her son" signifies that such was the affection for natural truth.

3535. *And he went, and fetched, and brought to his mother.* That this signifies a state of obedience of the truth of the natural, may be evident from what was said above (n. 3533), thus without further explication.

3536. *And his mother made savory meat, such as his father loved.* That this signifies things that are delightful, but not desirable, is evident from the representation of Rebekah, who is here the mother, as the Divine rational as to truth; and from the signification of savory meats, as the pleasant things which are of truth, of which above (n. 3502). That the delightful things here are not desirable, is because they are not from the hunting of Esau, that is, from the truth of genuine good (n. 3501), but from the kids of the goats which are of the flock, that is, from the truth of domestic good (n. 3518, 3519). How these things are, may be evident from what was said above (n. 3502, 3512, 3518, 3519).

3537. *And Rebekah took goodly raiment of Esau her elder son.* That this signifies genuine truths of good, is evident from the signification of goodly raiment, as genuine truths; that raiment signifies truths relatively inferior, may be seen above (n. 2576); goodly means genuine, because of genuine good of the natural, which is represented by Esau the elder son (n. 3300, 3302, 3322, 3494, 3504, 3527).

3538. *Which were with her in the house.* That this signifies which were from the Divine good by the Divine truth of the Divine rational, is evident from the representation of Rebekah, who is here meant by "her," as the Divine truth of the Divine rational, of which above; and from the signification of house, as here the Divine good, because it is predicated of the Lord; that house is good, may be seen above (n. 710, 2233, 2234, 2559, 3128). That these things are signified by these words, "which were with her in the house," is because by house is signified the rational both as to good and as to truth; or what is the same, both as to the voluntary, this being of good, and as to the intellectual, this being of truth. When the rational acts from the voluntary or good, by the intellectual or truth, then the rational mind is called one house. From this also heaven itself is called the house of God, because therein is nothing else than good and truth, and the good acts by truth united or conjoined to itself. This also is represented in marriage between husband and wife, who constitute one house, by reason that marriage love exists from the Divine marriage of good and truth (n. 2728, 2729, 3132), and both the husband and wife have will from good, but with a difference like that of good in respect to its truth; wherefore also good is signified by the husband, and truth by the wife; for when there is one house, then good is the all therein, and truth, because it is of good, is also good. That it is said, "with her in the house," not with him or with them, is because the subject now is the state of conjunction of truth and good, or the state before they were fully united or conjoined — which state is now to be described.

3539. *And put them upon Jacob her younger son.* That this signifies affection for truth, or the life of good from truth, is evident from the representation of Rebekah, as the Divine truth of the Divine rational; from the representation of Jacob, as the Divine truth of the Divine natural; and from the signification of putting upon, as here communicating and imbuing, namely, the truths of good, which are signified by the raiment of Esau (n. 3537), thus affection for the truth of the natural, which is here the same with the life of good from truth. How these things are to be understood, may be known from what was said above (n. 3518); but because they are such things as are at this day most unknown, it is permitted to explain them somewhat further to the apprehension. In this chapter the Lord is treated of, how He made His natural itself Divine, and in a representative sense the regeneration of man as to his natural (see n. 3490). The case herein with man is this: the end 2
of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit; but man cannot be made new or regenerated as to his internal man, unless also as to his external; for although man after death becomes a spirit, he nevertheless has with him in the other life the things which are of his external man, namely, natural affections, and also doctrinals, and even outward knowledges, in a word, all things of the exterior or natural memory (see n. 2475–2483); for these are the planes in which his interiors are terminated. As these therefore are disposed, so interior things, when they flow in, are formed, for therein they are modified. From this it is manifest that man must not only be regenerated, or made new, as to his internal or rational man, but also as to his external or natural man; and unless this were the case, neither would there be any correspondence. That there is a correspondence between the internal man and its spiritual things, and the external man and its natural things, may be seen above (n. 2971, 2987, 2989, 2990, 3002, 3493). The state of the regener- 3

ation of man is described in a representative sense in this chapter by Esau and Jacob, and here the quality of his first state, namely, while he is being regenerated, or before he is regenerated; for this state is entirely inverted in respect to that in which man is when he is regenerated. For in the former state, namely, during regeneration, or before he is regenerated, intellectual things, which are of truth, apparently act the first part; but when he is regenerated voluntary things, which are of good, act the first part. That intellectual things, which are of truth, apparently act the first part in the first state, was represented by Jacob, in that he claimed the birthright of Esau for himself (see n. 3325, 3336); also that he claimed the blessing, which is here treated of; and that the state is wholly inverted, is represented by Jacob's feigning to be Esau, namely, in clothing himself with the garments of Esau, and the skins of the kids of the goats; for in this state rational truth, not yet thus conjoined to rational good, or what is the same, the understanding not thus conjoined with the will, so flows in and acts into the natural, and thus inversely disposes the
4 things which are there. This may also be evident from much experience, especially from this, that a man may perceive in the understanding, and his natural thence know, many things which are good and true, but yet the will may not as yet act according to them—as for instance, that love and charity is the essential in man; this the intellectual faculty of man may see and confirm, but before he is regenerated, the voluntary faculty cannot acknowledge it: there are even those who are in no love at all to the Lord, and in no charity toward the neighbor, who well apprehend this; in like manner, that love is the very life of man, and that as the love is, such is the life; and likewise that everything enjoyable and everything pleasant is from love, consequently all joy and all felicity; and of course, such as the love is, such is the joy and such the felicity. A man may also apprehend in his understanding, although his will

should dissent or even go contrary thereto, that the happiest life is from love to the Lord and charity toward the neighbor, because the Divine itself flows into it; and on the other hand that the most miserable life is from self-love and the love of the world, because hell flows into it. Hence 5
also it may be perceptible to the understanding, yet not to the will, that love to the Lord is the life of heaven, and that mutual love is the soul from that life. Wherefore so far as a man does not think from the life of his will, nor reflect upon his life derived therefrom, so far he perceives this in his understanding; but so far as he thinks from the life of his will, so far he does not perceive, nay denies. Also to the understanding it may clearly appear that it is into humiliation with man that the Divine can flow, for the reason that in this state the loves of self and the world, and consequently infernal things which oppose, are removed; but yet so long as the will is not new and the understanding united to it, man cannot be in humiliation of heart; yea, so far as man is in the life of evil, that is, so far as his will is for evil, so far this cannot be; and further, so far this is obscure to him, and so far he even denies it. Hence also a man may perceive in his understanding, that the humiliation of man is not for the sake of the love of glory in the Lord, but for the sake of love Divine, that the Lord may thus flow in with good and truth and make man blessed and happy; nevertheless so far as the will is consulted, so far this is obscured. The same is true in very many other cases. This faculty, namely, that he may understand what 6
is good and true, although he does not will it, is given to man that he may be reformed and regenerated; on which account this faculty exists as well with the bad as with the good, yea, with the bad it is sometimes more acute; but with this difference, that with the bad there is no affection for truth for the sake of life, that is, for the sake of the good of life from truth, and so they cannot be reformed; but with the good there is an affection for truth

for the sake of life, that is, for the sake of the good of life, and therefore these may be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, since they do good from truth; and their second state is that the good of life is in the first place, and the truth of doctrine in the second, for then they do good from good, that is, from the will of good; and when this is the case, because the will is conjoined to the understanding as by marriage, man is regenerated. These two states are treated of in the internal sense in what is said of Esau and Jacob.

3540. *And the skins of the kids of the goats she caused to be put.* That this signifies the external truths of domestic good, is evident from the signification of skins, as external things — of which we shall speak presently; and from the signification of the kids of the goats, because from a home flock, as truths of domestic good — see above (n. 3518, 3519), where it is manifest also what is domestic good, and what the truths therefrom. Every good has its truths, and every truth has its good, which must be conjoined together that they may be anything. That skins signify things external, is because skins are the outermosts of the animal, in which its interiors are terminated, in like manner as the skin or cuticles in man. This signification is derived from the representation in the other life, there being those there who belong to the province of the skin, of whom by the Divine mercy of the Lord something will be said when we speak concerning the Greatest Man at the end of the following chapters; they are such as are only in external good, and its truths. Hence the skin of man, and also of beasts, signifies what is external; which is also manifest from the Word, as in Jeremiah: *For the multitude of thine iniquity are thy skirts discovered, and thy heels suffer violence. Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are taught to do evil* (xiii.

22, 23)—where skirts are external truths, heels outmost goods; that heels and shoes are lowest natural things, may be seen above (n. 259, 1748); and because those truths and goods are from evil, as here said, they are compared to an Ethiopian, or a black, and his skin, also to a leopard and his spots. In Moses: *If in pledging thou shalt have* 2
pledged thy neighbor's garment, thou shalt restore it unto him by that the sun goeth down: for that is his only covering, it is his garment for his skin wherein he shall lie down (Exod. xxii. 26, 27). As all laws in the Word, even civil and forensic, have correspondence with the laws of good and truth in heaven, and were thence enacted, so also it is with this law; otherwise it would be altogether hidden why a pledged garment should be restored before the sun went down, and why it is said that his garment is for his skin wherein he shall lie down. The correspondence is manifest from the internal sense, which is, that neighbors should not be defrauded of external truths, which are the doctrinals according to which they live, and rituals; that a garment signifies such truths may be seen above (n. 297, 1073, 2576); but the sun is the good of love or of life which is therefrom (n. 1529, 1530, 2441, 2495); that this should not perish, is signified by its being restored before the sun went down; and because those things are the externals of the interiors, or their termination, it is said that his garment is for a skin wherein he shall lie down. Because skins 3
signified external things, it was commanded that the covering of the tent should be the skins of red rams, and over these the skins of badgers (Exod. xxvi. 14); for the tent was representative of the three heavens, thus of the celestial and spiritual things of the kingdom of the Lord. The curtains which were round about represented natural things that are external (n. 3478), which are the skins of rams and of badgers, and because external things are what cover internal, or natural things are what cover spiritual and celestial, as the body its soul, therefore this was commanded;

and in like manner that Aaron and his sons, when the camp set forward, should cover the ark of the covenant with the veil of a covering, and should put upon it for a covering the skin of a badger; and upon the table, and the things which were upon it, they should spread a cloth of scarlet double dyed, and should cover it with badgers' skin as a covering; likewise that they should put the candlestick and all its vessels under a covering of badgers' skin; and should put all the vessels wherewith they ministered under a cloth of blue, and should cover them with a covering of badgers' skin (Num. iv. 5–12). Whoever thinks of the Word as holy, may know that Divine things are represented by all these — by the ark, the table, the candlestick, and the vessels wherewith they ministered, as also by the coverings of scarlet double dyed and blue, and also by the coverings of badgers' skins — and that by these are represented Divine
4 things which are in externals. Inasmuch as the prophets represented those who teach, and hence the teaching of good and truth from the Word (n. 2534), and Elias the Word itself (n. 2762) — in like manner John, who for that reason is called the Elias that was to come (Matt. xvii. 10–13) — therefore that they might represent the Word as it is in its external form, that is, in the letter, Elias was girded with a girdle of skin about his loins (2 Kings i. 8); and John had his raiment of camels' hair, and a girdle of skin about his loins (Matt. iii. 4). Since the skin of man and beast signified external things, which are natural things in respect to spiritual and celestial, and in the Ancient Church it was customary to speak and write by significatives, therefore also in Job, which is a book of the Ancient Church, skin has the same signification — as may be evident from several passages in that book, and also from this: *I know that my Redeemer liveth, and that He shall stand up at the last upon the dust, and afterward these shall be encompassed with my skin, and out of my flesh I shall see God* (xix. 25, 26). To be encompassed with skin stands for the

natural, such as man has with him after death (see n. 3539); out of the flesh to see God, is from a vivified proprium; that this is flesh, may be seen above (n. 148, 149, 780). That the book of Job is a book of the Ancient Church is manifest, as has been mentioned, from its representative and significative style; but it is not of those books which are called the Law and the Prophets, because it has not an internal sense which treats solely of the Lord and of His kingdom; it is this alone which makes a book of the genuine Word.

3541. *Upon his hands.* That this signifies according to the faculty of receiving, is evident from the signification of hand, as power (see n. 878, 3091), thus the faculty of receiving.

3542. *And upon the smooth of his neck.* That this signifies that disjoining truth should not appear, is evident from the predication of smooth, or of smoothness, as of truth (n. 3527); and from the signification of neck, as what conjoins, which is the subject in what follows; here, therefore, because the appearance was upon the smooth of his neck, it means that disjoining truth should not appear. How this case is, may be evident from what was said and shown above (n. 3539), namely, that the good and the truths which flow from the understanding, and not at the same time from the will, are not good and not truths, howsoever they may so appear in outward form; and if the will is of evil, the good and the truths disjoin instead of conjoining; but if anything of the will is of good, then they do not disjoin, but conjoin, although they are disposed in an inverted order, for by them man is regenerated; and because when thus disposed they serve first for the regeneration of man, it is said that thus disjoining truth should not appear; but more upon this in what follows. That the neck signifies what conjoins, is be- 2
cause the higher things in man, which are of the head, communicate with the lower things which are of his body, by the intermediate neck; hence both influx and commu-

nication, consequently conjunction, is signified by that intermedium — as may be still more evident from the correspondences of the Greatest Man with the things which are of the human body, which are treated of at the conclusion of the chapters. The like is hence signified by neck in the Word — as in Isaiah: *His breath as an overflowing stream, will divide even unto the neck* (xxx. 28) — where an overflowing stream stands for falsity thus overflowing; dividing even unto the neck, stands for falsity closing up and thus intercepting communication, and thus the conjunction of what is superior with what is inferior, which conjunction is precluded and intercepted when spiritual
3 good and truth are not received. In Habakkuk: *Thou woundedst the head out of the house of the wicked, laying bare the foundation even unto the neck* (iii. 13) — where wounding the head out of the house of the wicked, stands for destroying the principles of falsity; laying bare the foundation even unto the neck, for intercepting the conjunction thereby. In Jeremiah: *Transgressions knit together are come up upon my neck; he hath overthrown my strength; God hath delivered me into their hands, from whom I am not able to rise up* (Lam. i. 14); transgressions knit together ascending upon my neck stand for falsities
4 ascending toward interiors or rationals. Inasmuch as by neck was signified that communication and conjunction, therefore by chains of the neck was signified interception, consequently the desolation of truth, which exists when spiritual things, that flow in continually from the Lord, are not any longer admitted into the rational of man, and consequently not into his natural. This interception, or desolation, is what is represented in Jeremiah by the command that he should make unto himself bands and yokes, and should put them upon his neck, and send them to the people, and say that they should serve Nebuchadnezzar king of Babylon, and they who did not yield their necks under his yoke, should be visited by the sword, famine, and

pestilence; but they who bowed down their necks, should be left on the earth (Jer. xxvii. 2, 3, 8, 11). To put the neck under the yoke of the king of Babylon and serve him, signifies to be desolated as to truth, and to be vastated as to good; that it is Babel which vastates, may be seen above (n. 1327); and that they are vastated, lest holy things should be profaned (n. 301–303, 1327, 1328, 2426, 3398, 3399, 3402); and because, when the influx of good and truth is intercepted, what is evil and false is served, therefore also to put the neck under the yoke signifies to serve. Again in the same prophet: *Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon within two years of days from off the neck of all the nations* (xxviii. 11) — meaning that they should be delivered from vastation. In Isaiah: *Shake thyself from the dust; arise, sit thee down, O Jerusalem; loose the bands of thy neck, O captive daughter of Zion* (lii. 2) — where loosing the bands of the neck is admitting and receiving good and truth. In Micah: *Behold against this family do I devise an evil from which ye shall not remove your necks, and ye shall not walk erect, for it is an evil time* (ii. 3). Not to remove the neck from evil is not to admit truth; not to walk erect is thus not to look to superior things, or those which are of heaven (n. 248). 5

3543. *And she gave the savory meat.* That this signifies the delectable things therefrom, is evident from the signification of savory meat, as things pleasant and also delectable (see above, n. 3502, 3536).

3544. *And the bread.* That this signifies good therefrom, is evident from the signification of bread, as what is good (see n. 276, 680, 1798, 2165, 2178, 3464, 3478).

3545. *Which she had made.* That this signifies which were from Divine truth, is evident from the representation of Rebekah as the Divine truth of the Divine rational of the Lord; and because it is said of Rebekah, that she had made them, it signifies that they were from Divine truth.

3546. *Into the hand of Jacob her son.* That this signifies that such was the affection for natural truth, is evident from its being a closing period of what precedes; and at this time such was Jacob, by whom is represented natural truth (n. 3305, 3509, 3525), in that he was clothed as to his hands and neck with the skins of kids of goats, and had in his hands savory meat, which he was to carry to his father Isaac.

3547. Verses 18–20. *And he came unto his father and said, My father; and he said, Behold me, who art thou, my son? And Jacob said unto his father, I am Esau thy first-born; I have done according as thou spakest unto me: arise, I pray thee, sit, and eat of my hunting, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast so quickly found it, my son? and he said, Because Jehovah thy God caused it to fall to me.* "And he came unto his father and said, My father; and he said, Behold me, who art thou, my son?" signifies a state of perception from the presence of that truth. "And Jacob said unto his father" signifies the apperception of natural truth; "I am Esau thy first-born" signifies that it believed that it was natural good itself; "I have done according as thou spakest unto me" signifies obedience; "arise, I pray thee, sit, and eat of my hunting" signifies the truth of affection for such good; "that thy soul may bless me" signifies conjunction. "And Isaac said unto his son" signifies perception; "How is it that thou hast so quickly found it, my son?" signifies production so speedy; "and he said, Because Jehovah thy God caused it to fall to me" signifies providence.

3548. *And he came unto his father and said, My father; and he said, Behold me, who art thou, my son?* That this signifies a state of perception from the presence of that truth, may be evident from the representation of Isaac, who is here the father, and from the representation of Jacob, who is here the son, of which frequent mention is made above; also from the signification of saying, as perceiving,

concerning which likewise above. From these and from the rest of the expressions it is manifest that it is a state of perception from the presence of that truth, which is represented by Jacob; but what is the quality of this truth, which is now represented by Jacob, is manifest from the internal sense of what goes before and of what follows, namely, that in outward form it appears like good and the truth of good, which are represented by Esau and are signified by his hunting, but that it is not such in its internal form. The natural as to truth in the man who is being regenerated, that is, before he is regenerated, appears such — not indeed in the sight of man, for he knows nothing concerning good and truth in himself during regeneration, but in the sight of angels, who see such things in the light of heaven. Man does not even know what the good and truth of the natural is, and because he does not know this, he cannot perceive it; and because he does not perceive it in general, neither can he perceive it in particular, thus he cannot perceive the differences, and still less the changes of their state; and this being so, he can with difficulty comprehend from any description how the case is with this good and its truth. But because these are treated of in this chapter, therefore in what follows it is to be explained, so far as it can be apprehended.

3549. *And Jacob said unto his father.* That this signifies the apperception of natural truth, is evident from the signification of saying, as perceiving, concerning which above; here apperceiving, because from the natural; and from the representation of Jacob, as natural truth, concerning which also above.

3550. *I am Esau thy first-born.* That this signifies that it believed it was natural good itself, is evident from the representation of Esau, and from the signification of first-born, as good, and indeed natural good, which is represented by Esau; for thus it is with the truth appertaining to man before he is regenerated, that it is believed to be

good itself; they who have perception, know that it is not good, but that it is truth under the form of good; but they who have not perception, know no otherwise than that it is good; this also will appear more manifest from what follows.

3551. *I have done according as thou spakest unto me.* That this signifies obedience, may be evident without explication.

3552. *Arise, I pray thee, sit, and eat of my hunting.* That this signifies the truth of affection for such good, is evident from the signification of arising, as involving somewhat of elevation (see n. 2401, 2785, 2912, 2927, 3171); and from the signification of sitting, as implying somewhat of tranquillity; and from the signification of eating, as appropriation (n. 2187, 3168); and from the signification of hunting, as truth which is from good (n. 3501); hence in the present case affection for such good from which is truth; for the things signified by arising, sitting, and eating, in the internal sense, are of affection, wherefore affection is mentioned alone to denote those things.

3553. *That thy soul may bless me.* That this signifies conjunction, is evident from the signification of being blessed, as conjunction (see n. 3504, 3514, 3530).

3554. *And Isaac said unto his son.* That this signifies perception, namely, of the rational represented by Isaac, concerning the natural which is represented by Jacob, and that saying is perceiving, has been often shown above.

3555. *How is it that thou hast so quickly found it, my son?* That this signifies production so speedy, is evident without explication.

3556. *And he said, Because Jehovah thy God caused it to fall to me.* That this signifies providence, may be evident also without explication. The providence here treated of is, that good and truth therefrom are thus arranged in order with man, while he is being regenerated, that is, that they appear outwardly, or are exhibited without in such a

face as if they were genuine good and genuine truths therefrom, when nevertheless they are not such, but are domestic good and truth therefrom, as was said above, serving only for the regenerating of man, thus for introducing goods and truths of a grosser nature, because such are conducive to the end.

3557. Verses 21–23. *And Isaac said unto Jacob, Come near, I pray, and I will feel thee, my son, whether thou be my very son Esau, or not. And Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, and the hands are the hands of Esau. And he discerned him not, because his hands were hairy as his brother Esau's hands; and he blessed him.* "And Isaac said unto Jacob" signifies perception concerning this natural; "Come near, I pray, and I will feel thee, my son" signifies inmost perception from presence; "whether thou be my very son Esau, or not" signifies that it was not natural good. "And Jacob came near to Isaac his father" signifies a state of presence; "and he felt him" signifies thence all perception; "and said, The voice is Jacob's voice, and the hands are the hands of Esau" signifies that the intellectual in this case is of truth which is within, but the voluntary is of good which is without, thus of inverted order. "And he discerned him not, because his hands were hairy as his brother Esau's hands" signifies that from the voluntary which was without, it was perceived that it was natural good; "and he blessed him" signifies conjunction therefrom.

3558. *And Isaac said unto Jacob.* That this signifies perception concerning this natural, is evident from the signification of saying, as perceiving, concerning which above; and from the representation of Jacob, as the natural as to truth, here only the natural, because he also represented apparently, or in an external form simulated, Esau, thus also the natural as to good, which is Esau, and likewise his hunting, which is the truth that is of that good (n. 3501); that "he said" is so often repeated, is also because thus a

new state begins, or a new perception (n. 2061, 2238, 2260).

3559. *Come near, I pray, and I will feel thee, my son.* That this signifies inmost perception from presence, is evident from the signification of coming near, as presence; and from the signification of feeling, as inmost and all perception (n. 3528).

3560. *Whether thou be my very son Esau, or not.* That this signifies that it was not natural good, is evident from the doubt expressed in these words and in those which presently follow; and since it is the rational which perceives what and of what quality the natural is, it is a perception that it was not natural good, or Esau.

3561. *And Jacob came near to Isaac his father.* That this signifies a state of presence, may be evident from what goes before, thus without further explication.

3562. *And he felt him.* That this signifies all perception, is evident from the signification of feeling, as inmost and all perception (see above, n. 3528, 3559), here all perception, because the perception of all things is from that which is inmost, that is, they who are in inmost perception are in the perception of all things which are beneath; for the things which are beneath are nothing but derivations and compositions therefrom, inasmuch as the inmost is all in all of things beneath it; for whatever is beneath, unless it be from things interior, or what is the same, from things superior, as an effect from its efficient cause, does not exist. Hence it is manifest why the end makes man happy or unhappy in the other life, for the end is the inmost of all cause, insomuch that unless the end be in the cause, yea unless it be the all thereof, the cause does not exist; in like manner the end is the inmost of all effect, for the effect is from such cause; and because this is so, whatever pertains to man derives its *esse* from the end which is in him, and hence in the other life his state is such as his end is (see n. 1317, 1568, 1571, 1645, 1909, 3425). From this it may

be evident that since feeling signifies inmost perception, it therefore signifies all perception.

3563. *And said, The voice is Jacob's voice, and the hands are the hands of Esau.* That this signifies that the intellectual in this case is of truth which is within, but that the voluntary is of good which is without, thus of inverted order, is evident from the predication of voice being of truth, and from the predication of hand being of good; that voice is predicated of truth is manifest from what was adduced in Part First (n. 219, 220), and from its being said, the voice is Jacob's voice, by whom is represented natural truth, as has been shown repeatedly above; and that hand is predicated of good, is because by hand is signified power and faculty (n. 878, 3541), which is derived from no other source than good, all the power and faculty of truth being therefrom, although it appears to be from truth; the same is evident also from its being said, "the hands are the hands of Esau," by whom good is represented, as has been likewise shown above. That these are of inverted order is manifest from this, that it is according to order that good which is of the will be within, and that truth which is of the understanding be without. These things however, as was said above, are such that they cannot so well be explained to the apprehension, because few are in any knowledge respecting them; for even if they should be most clearly explained, yet when knowledge is wanting, they are not apprehended; nevertheless it must be told how the case is, because it is the subject here treated of. The good 2
of the natural exists from no other source in man than from interior good, that is, from the good of the rational; that the natural can have good from no other source, is manifest; but influx causes that as its quality is, such is the quality of the good there; and since the good of the natural is from no other source than this, the truth also of the natural is therefrom, for where good is, there is truth, both being necessary in order that there be anything; but influx

effects also that as its quality is, such is the truth there. The influx is in this manner: the good of the rational flows into the natural by a twofold way, namely, by the shortest way, into the good itself of the natural, thus immediately, and through the good of the natural into its truth; this good and this truth is what is represented by Esau and his hunting; the good of the rational also flows into the natural by a way less short, namely, through the truth of the rational, and by this influx forms something like good, but which still
3 is truth. It is according to order that the good of the rational flows into the good of the natural, and at the same time into its truth, immediately, and also through the truth of the rational into the good of the natural, thus mediately, and in like manner into the truth of the natural both immediately and mediately; when this is the case, then the influx is according to order. Such influx is with those who have been regenerated; but there is another influx before they are regenerated, as was said above, namely — the good of the rational does not flow immediately into the good of the natural, but mediately through the truth of the rational, and thus presents something like good in the natural, but which is not genuine good, and consequently not genuine truth; yet it is such that it really has good inmostly, from the influx through the truth of the rational, but no further. Therefore also good exists there under another form, namely, outwardly as good which is represented by Esau, but inwardly as truth which is represented by Jacob, and as this is not according to order, it is said to be of inverted order; but yet in respect to this, that man cannot otherwise be re-
4 generated, it is according to order. I am aware that these things, even though they are clearly told, and consequently may be perceived clearly by those who are in the knowledge of such things, are still obscure to those who do not know what influx is, and more so to those who do not know that the rational is distinct from the natural, and still more so to those who have not any distinct idea about good and

truth. But what the quality of natural good is, and of natural truth, in the state previous to regeneration, may be manifest only from the affections at that time. When man is affected with truth, not for the sake of the ends of life, but for the sake of other ends — as that he may become learned, and this from a certain affection of emulation, or from a certain affection of childish envy, and also from a certain affection for glory — then are the good of the natural and the truth of the natural in such an order as is here represented by Jacob, consequently they are in inverted order respectively; that is, the voluntary which is of good is without, and the intellectual which is of truth is within. In the state after regeneration, however, it is otherwise; then man is not only affected with truth for the sake of the ends of life, but still more is he affected with the good itself of life; and the former affections, namely, of emulation, of childish envy, and of glory, separate themselves, and this until it appears as if they were dissipated; for then good which is of the will is within, and truth which is of the understanding is without, yet still in such a manner that truth acts as one with good, because from good. This order is genuine; and the former order tends to the forming of this order, inasmuch as the voluntary, which is then without, admits many things which are serviceable to regeneration, and is like a sponge which imbibes both clear and muddy waters; thus also it imbibes such things as would otherwise be rejected, which nevertheless serve for mediums, and also for forming ideas concerning goods and truths, besides other uses.

3564. *And he discerned him not, because his hands were hairy as his brother Esau's hands.* That this signifies that from the voluntary which was without it was perceived that it was natural good, is manifest from this, that he did not discern Jacob to be Jacob, that is, the truth which Jacob represents, but he perceived Esau, that is, the natural good which was without, and this because of the influx spoken

of above (n. 3563); for between interior good and exterior good there is given communication, because there is parallelism (n. 1831, 1832, 3514), but not between good and truth, unless the influx of good into truth is such as has been described just above.

3565. *And he blessed him.* That this signifies conjunction therefrom, is evident from the signification of being blessed, as conjunction (n. 3504, 3514, 3530); but in this state the conjunction was no other than what was described above (n. 3563). There was inmost conjunction, but not a middle conjunction, with the truth represented by Jacob; thus it was by the end, which is inmost good, which end was, that thus and no otherwise it could be effected. When the end is present, then first there is conjunction of inmosts with outermosts; middle conjunction comes successively, and is produced by the end; for in the end lies concealed all progression, inasmuch as the Lord acts by ends, and by them successively disposes intermediate things in order, and thence is conjunction, which is signified by Isaac's blessing Jacob.

3566. Verses 24, 25. *And he said, Art thou my very son, Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank.* "And he said, Art thou my very son Esau? And he said, I am" signifies a state of the affection for natural truth, that it believed itself then to be natural good from the external form. "And he said, Bring it near to me, and I will eat of my son's hunting" signifies a desire of conjoining to itself natural truth by good; "that my soul may bless thee" signifies conjunction; "and he brought it near to him, and he did eat" signifies conjunction of good first; "and he brought him wine, and he drank" signifies conjunction of truth afterward.

3567. *And he said, Art thou my very son Esau? And*

he said, I am. That this signifies a state of natural truth, that it then believed itself to be natural good from the external form, may be evident from Isaac's inquiry, "Art thou my very son Esau?" by which nothing can be signified in the internal sense but the influx of the rational from good into natural truth represented by Jacob; and from the reply, "And he said, I am," meaning that it believed itself then to be good — see what is said above (n. 3550).

3568. *And he said, Bring it near to me, and I will eat of my son's hunting.* That this signifies a desire of conjoining to itself natural truth by good, is evident from the signification of eating, as conjoining and appropriating (n. 2187, 2343, 3168, 3513); and from the signification of my son's hunting, as the truth of good (n. 3309, 3501, 3508). That there is desire, is manifest.

3569. *That my soul may bless thee.* That this signifies conjunction, is evident from the signification of being blessed, as conjunction (n. 3504, 3514, 3530, 3565).

3570. *And he brought it near to him, and he did eat.* That this signifies conjunction of good first, and that he brought him wine and he drank signifies conjunction of truth afterward, is evident from the signification of eating, as being conjoined and being appropriated as to good — concerning which just above (n. 3568); and from the signification of wine, as truth which is from good (n. 1071, 1798); and from the signification of drinking, as being conjoined and appropriated as to truth (n. 3168). In regard to this, that the good of the rational, which is represented by Isaac, conjoins to itself good first, and truth afterward, and this by the natural, which is Jacob, the case is this: when the natural is in the state in which it is outwardly good and inwardly truth (n. 3539, 3548, 3556, 3563), it then admits many things which are not good, but which yet are useful, such as are mediums to good in their order. But the good of the rational does not conjoin and appropriate to itself from this source anything but what agrees

with its own good; for good receives no other, and whatever disagrees, it rejects. The rest of the things in the natural it leaves, that they may serve as means of admitting
2 and introducing more things suitable to itself. The rational is in the internal man, and what is there transacted is unknown to the natural, for it is above the sphere of its apperception; for this reason the man who lives a merely natural life, cannot know anything of what is taking place in him in his internal man, or in his rational, the Lord disposing those things while man is altogether ignorant of it. From this it is, that man knows nothing as to how he is regenerated, and scarcely that he is being regenerated. But if he is desirous to know this, let him attend only to the ends which he proposes to himself, and which he rarely discovers to any one; if the ends are to good, namely, that he cares more for his neighbor and the Lord than for himself, then he is in a state of regeneration; but if the ends are to evil, namely, that he cares more for himself than for his neighbor and the Lord, let him know that then he is in
3 no state of regeneration. Man by the ends of his life is in the other life, by ends of good in heaven with angels, but by ends of evil in hell with devils. Ends in man are nothing but his loves, for what a man loves, that he has for an end; and inasmuch as ends are his loves, they are his inmost life (n. 1317, 1568, 1571, 1645, 1909, 3425, 3562, 3565). Ends of good in man are in his rational, and these are what are called the rational as to good, or the good of the rational. By ends of good, or by good therein, the Lord disposes all things which are in the natural; for the end is as the soul, and the natural is as the body of that soul; such as the soul is, such is the body with which it is encompassed, thus such as the rational is as to good, such
4 is the natural with which it is invested. It is known that the soul of man has its beginning in the ovum of the mother, and is afterward perfected in her womb, and is there encompassed with a tender body, and this of such a nature

that by it the soul may be able to act suitably in the world into which it is born. The case is similar when man is born again, that is, when he is being regenerated. The new soul which he then receives, is the end of good, which has its beginning in the rational, at first as in an ovum there, and afterward is there perfected as in a womb; the tender body with which this soul is encompassed, is the natural and the good therein, which becomes such as to act obediently according to the ends of the soul; the truths therein are like fibres in the body, for truths are formed from good (n. 3470). Hence it is evident that an image of the reformation of man is presented in his formation in the womb; and if you will believe it, it is also celestial good and spiritual truth, which are from the Lord, that form him and then impart the power to receive each of them successively, and this in quality and quantity according as he looks as a man to the ends of heaven, and not as a brute animal to the ends of the world. That the rational 5
as to good conjoins to itself good first, and truth afterward by the natural, which is signified by Jacob's bringing savory meat and bread to Isaac, that he did eat, and bringing him wine, that he drank, may also be illustrated by the offices which the body performs for its soul. It is the soul which gives to the body to have appetite for food, and which gives also to enjoy its taste; different kinds of food are introduced by the enjoyment of appetite and by that of taste, thus by external good; but the foods which are introduced, do not all enter the life, some serving as menstruums for digesting, some for tempering, some for opening, some for introducing into the vessels; but the good foods selected are introduced into the blood and become blood, out of which the soul conjoins to itself such things as are of use. The case is similar with the rational and the natural: to 6
appetite and taste correspond the desire and affection for knowing truth, and knowledges outward and inward correspond to foods (n. 1480); and because they correspond,

they act similarly; the soul, which is the good of the rational, causes the desiring and being affected by those things, that is, the things which are of knowledge and of doctrine, and so introduces them by the enjoyment which is of desire, and by the good which is of affection. But the things which it introduces are not all such as to become the good of life, some serving as means for a kind of digesting and tempering, some for opening and introducing; but the goods which are of life it applies to itself, and so conjoins them to itself, and from them forms to itself truths. From this it is manifest how the rational disposes the natural that it may serve itself as the soul, or what is the same, may serve the end, which is the soul, to perfect itself, that it may be of use in the Lord's kingdom.

3571. Verses 26–29. *And Isaac his father said unto him, Come near, I pray, and kiss me, my son. And he came near, and kissed him, and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field, which Jehovah hath blessed. And God shall give thee of the dew of heaven, and of the fat things of the earth, and abundance of corn and new wine. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be lord over thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.* "And Isaac his father said unto him, Come near, I pray" signifies a degree of perception still more interior; "and kiss me, my son" signifies whether it can be united. "And he came near, and kissed him" signifies presence and unition; "and he smelled the smell of his raiment" signifies what was grateful from the truth of good which he perceived; "and blessed him" signifies conjunction thus; "and said, See, the smell of my son" signifies what was grateful from the truth of good; "is as the smell of a field" signifies as from good ground out of which is truth; "which Jehovah hath blessed" signifies that it is multiplied and made fruitful

from the Divine. "And God shall give thee of the dew of heaven" signifies from Divine truth; "and of the fat things of the earth" signifies from Divine good; "and abundance of corn" signifies natural good therefrom; "and new wine" signifies natural truth therefrom. "Peoples shall serve thee" signifies truths of the church, or spiritual churches; "and peoples shall bow down themselves to thee" signifies truths of good. "Be lord over thy brethren" signifies dominion at first appearing to be of affection for natural truth over affections for natural good; "and let thy mother's sons bow down themselves to thee" signifies over the other affections for truth; "cursed are they that curse thee" signifies that he who disjoins himself shall be disjoined; "and blessed are they that bless thee" signifies that he who conjoins himself shall be conjoined.

3572. *And Isaac his father said unto him, Come near, I pray.* That this signifies a degree of perception still more interior, is evident from the signification of saying that he should come near, as a degree of more interior perception from presence; to come near can have no other signification.

3573. *And kiss me, my son.* That this signifies whether it can be united, is evident from the signification of kissing, as unition and conjunction from affection; kissing, which is an outward thing, signifies nothing else than an affection for conjunction, which is an inward thing; they also correspond. Here in the supreme sense, as is manifest from what has been said above, the subject is the glorification of the natural in the Lord, that is, how the Lord made the natural in Himself Divine; but in a representative sense the subject is the regeneration of the natural in man, thus the conjunction of the natural with the rational; for the natural is not regenerated, until it is conjoined to the rational. This conjunction is effected by influx immediate and mediate of the rational into the good and truth of the natural, that is to say, from the good of the rational immediately into the

good of the natural, and through this into the truth of the natural; and mediately through the truth of the rational into the truth of the natural, and thence into the good of
2 the natural — which conjunctions are here treated of. These conjunctions can never exist but by means provided from the Divine, and indeed by such as are most unknown to man, and of which he can scarce have any idea by those things which are of the world's light, that is which are of the natural lumen with him, but by those things which are of the light of heaven, that is, which are of rational light. Nevertheless, all these means are disclosed in the internal sense of the Word, and are manifest to those who are in that sense, thus to angels, who see and perceive innumerable things on this subject, of which scarcely one can be unfolded and explained in a manner suited to the appre-
3 hension of man. But from effects and the signs thereof it is in some measure manifest to man how the case is with this conjunction; for the rational mind, that is, the interior voluntary and intellectual with man, ought to represent itself in his natural mind, as this mind represents itself in his face and countenance, insomuch that as the face is the countenance of the natural man, so the natural mind should be the countenance of the rational mind. When conjunction is effected, as with those who are regenerated, then whatever man interiorly wills and thinks in his rational, presents itself conspicuous in his natural, and this latter presents itself conspicuous in his face. Such a face have angels, and such a face had the most ancient people who were celestial men; for they were not at all afraid that others should know their ends and intentions, inasmuch as they willed nothing but good; for he who suffers himself to be led by the Lord, never intends and thinks anything else. When the state is such, then the rational as to good conjoins itself immediately with the good of the natural, and by this with its truths; and also mediately, by truth conjoined to itself in the rational, with the truth of the natural, and by this

with the good therein; hence conjunction becomes indissoluble. But how far man at this day is removed from this 4
state, thus from a celestial state, may be evident from this, that it is believed to be of civil prudence to speak, to act, and also to express by the countenance something else than what one thinks and intends, and even to dispose the natural mind in such a manner that together with its face it may act contrary to the things which it interiorly thinks and wills from an end of evil. This was to the most ancient people an enormous wickedness, and such persons were rejected from their society as devils. From these things, as from effects and their signs, it is manifest what is the conjunction of the rational or internal man, as to good and truth, with his natural or external man; and thus what is the quality of a man-angel, and what the quality of a man-devil.

3574. *And he came near, and kissed him.* That this signifies presence and unition is evident from the signification of coming near, as presence, and from the signification of kissing, as unition or conjunction from affection (n. 3573); that kissing has this signification is manifest also from these passages in the Word — in David: *Serve Jehovah with fear. . . . Kiss the Son lest He be angry, and ye perish in the way, for His wrath will soon be kindled. Blessed are all they that put their trust in Him* (Ps. ii. 11, 12) — where the Lord is treated of, Whose Divine Human is the Son; to kiss Him is to be conjoined to Him by the faith of love. Again: *Let mercy and truth meet together, let justice and peace kiss each other* (Ps. lxxxv. 10). Let justice and peace kiss each other means, let them conjoin themselves. In Hosea: *Ephraim spake a trembling . . . he became guilty in Baal . . . and now they sin more and more and have made them molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen: they say of them, Let the sacrificers of men kiss the calves* (xiii. 1, 2). Ephraim stands for intelli-

gence, here man's own intelligence, that is, for those who believe themselves to be and desire to be wise not from the Lord; the molten image of their silver stands for good falsified, all of them the work of the craftsmen, for self-intelligence. They who are such are said to kiss the calves, that is to embrace magic and to adjoin themselves thereto. In the First Book of Kings: Jehovah said to Elijah, *I have left seven thousand in Israel all the knees which have not bowed unto Baal, and every mouth which hath not kissed him* (xix. 18) — where kissing means joining itself from affection, thus worshipping.

3575. *And he smelled the smell of his raiment.* That this signifies what was grateful from the truth of good which he perceived, is evident from the signification of the smell, as what is grateful (n. 925), and of smelling, as perceiving what is grateful; and from the signification of raiment, as truth (n. 297, 1073, 2516); and because this was Esau's, who is here meant by "his," and by Esau is represented the good of the natural, therefore it is the truth of good which is signified. Truth of good is that which is produced in the natural by influx of the rational immediate and mediate (see above n. 3576); this truth was what was desired; but because it could not be produced by immediate influx from the good of the rational, unless at the same time by mediate, that is, through the truth of the rational, and this could not be produced unless through several mediums, which are what are here described by Esau and Jacob in the internal sense, therefore by smelling the smell of his raiment is signified the truth of good which was perceived.

3576. *And blessed him.* That this signifies conjunction thus, is evident from the signification of being blessed, as conjunction (n. 3504, 3514, 3530, 3565). From these particulars which are related concerning Esau and Jacob, it may be evident that the good of the rational conjoined itself inmostly with the good of the natural, and through good therein with truth; for Isaac represents the rational

as to good, Rebekah the rational as to truth, Esau the good of the natural, and Jacob the truth of it. That the rational as to good, which is signified by Isaac, conjoined itself inmostly with the good of the natural, which is signified by Esau, and not with the truth of the natural, which is signified by Jacob, except mediately, is manifest from this, that Isaac had Esau in mind when he pronounced the blessing on Jacob; nor did he then think of Jacob, but of Esau. He who pronounces a blessing, blesses him of whom he is thinking, and not then him of whom he is not thinking. All blessing, which is uttered with the mouth, goes forth from the interior, and has life in it from the will and thought of him who blesses, and hence it essentially belongs to him for whom he wills, and of whom he thinks. He who takes it away and thus makes it his own, is like one who steals something which should be restored to another. That Isaac, when he blessed, thought of Esau, and not of Jacob, may be evident from all that goes before, as from verses 18 and 19, where Isaac says to Jacob, "Who art thou my son? and Jacob said unto his father, I am Esau thy first-born;" and from verses 21, 22, and 23, where "Isaac said to Jacob, Come near, I pray, and I will feel thee, my son, whether thou be my very son Esau, or not;" and after he felt him, he said, "The voice is Jacob's voice, and the hands are the hands of Esau, and he discerned him not;" also from verse 24, "And he said, Art thou my very son Esau? And he said, I am;" and at length when he kissed him, "he smelled the smell of his raiment," namely, Esau's; and when he then blessed him, he said, "See, the smell of my son;" from this it is evident that by the son whom he blessed, no other was meant than Esau; wherefore also when he heard from Esau that it was Jacob, "Isaac trembled with exceeding great trembling" (verse 33), "and said, Thy brother came with guile" (verse 35); but that Jacob retained the blessing, according to what is said in verses 33 and 37, is because the truth represented by Jacob was to have do-

minion apparently for a time, as has been shown several
2 times above; but after the time of reformation and regeneration is completed, then the good itself which lay inmostly concealed, and thence arranged each and everything which appeared to be of truth, or which truth had attributed to itself, comes forth and has open dominion. This is signified by what Isaac said to Esau: "By thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shall break his yoke from off thy neck" (verse 40) — the internal sense of which words is, that so long as truth is being conjoined to good, good is made to take an inferior place as to appearance, but that it will be in the prior place, and then there will be conjunction of the rational with the good of the natural, and thereby with the truth, and thus truth will come to be of good; consequently Esau will then represent the good itself of the natural, and Jacob the truth itself thereof, both conjoined to the rational; thus in the supreme sense the Lord's Divine natural, Esau as to Divine good, and Jacob as to Divine truth therein.

3577. *As the smell of a field.* That this signifies as from good ground out of which is truth, is evident from the signification of the smell of a field, as the perception of truth from good, like the exhalation from ripe corn in a field; that field means good ground may be seen above (n. 3500). That smell means perception, is because the enjoyments of good and the pleasant things of truth, which are perceived in the other life, also manifest themselves there by corresponding odors (see n. 1514, 1517–1519); hence and from correspondence it is manifest that smell is nothing else than perception, though natural, corresponding to spiritual perception.

3578. *Which Jehovah hath blessed.* That this signifies that it is multiplied and made fruitful from the Divine, is evident from the signification of Jehovah blessing, as being multiplied as to truth, and made fruitful as to good (see n. 2846, 3406).

3579. *And God shall give thee of the dew of heaven.* That this signifies of the Divine truth, and that of the fat things of the earth signifies of the Divine good, is evident from the signification of the dew of heaven, as truth, of which in what follows; and from the signification of fat things, as good (n. 353), both Divine in the supreme sense in which they are predicated of the Lord. With the multiplication of truth and the fructification of good the case is this: when the rational flows into the natural, it there presents its good in a general form; by this good it produces truths therein, almost as the life in man builds up fibres, and disposes them into forms according to uses. This good, by these truths disposed into heavenly form, produces further good, and by this good further truths, which are derivations. Such a natural idea may be had of the formation of truth from good, and further of good by truth, whereby again truth is formed; but a spiritual idea cannot be had except by those who are in the other life, for there ideas are formed from the light of heaven, in which is intelligence. That dew signifies truth, is evident also from the 2
Word elsewhere — as in Zechariah: *The seed of peace, the vine shall give her fruit and the earth shall give her produce, and the heavens shall give their dew* (viii. 12) — speaking of a new church, where the vine giving its fruit stands for the spiritual of the church, or the truth of faith, giving good; and the earth giving its produce for the celestial of the church, or the good of charity, giving truth; these are the dew which the heavens shall give. In Haggai: *Because of Mine house, that lieth waste . . . over you the heavens are stayed from dew, and the earth is stayed from her fruit* (i. 9, 10) — where the dew of the heavens and the fruit of the earth, which were stayed, have a like signification. In 3
David: *From the womb of the morning, thou hast the dew of thy nativity* (Ps. cx. 3) — said of the Lord, the dew of nativity standing for the celestial of love. In Moses: *Blessed of Jehovah be his land, for the precious things of heaven, for*

the dew, and for the deep lying beneath (Deut. xxxiii. 13) — said of Joseph; the precious things of heaven are spiritual things (n. 3166), which are signified by dew; the deep lying beneath means natural things. Again: *Israel dwelt securely, alone at the fountain of Jacob, in a land of corn and new wine, yea his heavens dropped down dew* (Deut. xxxiii. 28) — where also the dew which the heavens dropped, stands
4 for the spiritual things which are of truth. Dew in a genuine sense is the truth of good which is from a state of innocence and peace; for by morning or day-dawn, when the dew descends, are signified those states (see n. 2333, 2405, 2540, 2780); hence also the manna which was from heaven, was with the dew which descended in the morning, as may be evident from Moses: *In the morning the dew was laid round about the camp; and when the laying of the dew ceased, behold on the face of the wilderness a small round thing, small as the hoar frost on the ground* (Exod. xvi. 13, 14). *When the dew fell upon the camp in the night, the manna fell upon it* (Num. xi. 9). Manna, because it was heavenly bread, in the supreme sense signified the Lord as to Divine good, hence the celestial of love with men, for this is from the Divine of the Lord (n. 276, 680, 1798, 2165, 2177, 3464, 3478); the dew in which and with which the manna descended, stands for Divine truth in the supreme sense, and for spiritual truth with men in a relative sense; morning is a state of peace in which these goods are (n. 92,
5 93, 1726, 2780, 3170). Inasmuch as dew signifies truth which is from good, or what is the same, the spiritual which is from the celestial, therefore also spiritual truth in the Word is compared to dew, for things which signify serve also for comparison with the same thing — as in Isaiah: *Thus hath Jehovah said unto me, I will be still, and I will behold in My dwelling-place; like clear heat upon light, like a cloud of dew in the heat of harvest* (xviii. 4). In Hosea: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your holiness is as a morning*

cloud, and as the dew that goeth early away (vi. 4; xiii.3). Again: *I will be as the dew unto Israel; he shall blossom as the lily, and shall fix his roots as Lebanon* (xiv. 5). In Micah: *The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as drops upon the herb* (v. 7). In David: *Like the precious oil upon the head . . . that comes down upon the border of Aaron's garments; like the dew of Hermon that cometh down upon the mountains of Zion: for there Jehovah commanded the blessing of life for ever more* (Ps. cxxxiii. 2, 3). And in Moses: *My doctrine shall drop as the rain, My word shall distil as the dew, as the small rain upon the tender grass, and as drops upon the herb* (Deut. xxxii. 2) — where dew stands for the multiplication of truth from good, and the fructification of good by truth; and since dew is what every morning renders the field and vineyard fruitful, good itself and truth are signified by corn and new wine, of which in what follows.

3580. *And abundance of corn.* That this signifies natural good therefrom, and that *new wine* signifies natural truth therefrom, is evident from the signification of corn, as good, and from the signification of new wine, as truth; which when predicated of the natural, signify natural good and truth, and then bread and wine are predicated of the rational: that bread is celestial good, see above (n. 276, 680, 1798, 2165, 2177, 3464, 3478); and that wine is spiritual truth, thus truth from good (n. 1071, 1798). That corn and new wine have this signification, may be evident also from the following passages in the Word — in Haggai: *The heavens are stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine: and upon that which the ground bringeth forth* (i. 10, 11) — where drought means a failure of dew and of rain, thus a failure of truth derived from any good; drought upon the corn is a failure of good, and drought upon the new

wine is a failure of truth. In Moses: *Israel shall dwell securely, alone at the fountain of Jacob in a land of corn and new wine, yea, his heavens shall drop down dew* (Deut. xxxiii. 28). Alone means those who are not infested by evils and falsities (n. 139, 471); a land of corn and new wine stands
3 for the good and truth of the church. In Hosea: *I will be as the dew unto Israel; he shall bud forth as the lily, and shall fix his roots as Lebanon. His branches shall spread, and his honor shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall vivify the corn, and blossom as the vine, his memory shall be as the wine of Lebanon* (xiv. 5–7) — where corn stands for spiritual good, and wine for spiritual truth. In Isaiah: *The curse shall devour the earth. . . . The new wine shall mourn, the vine shall languish, all the merry hearted shall sigh* (xxiv. 6, 7) — where the vastation of the spiritual church is treated of; the new wine mourn-
4 ing means that truth shall cease. In Jeremiah: *Jehovah hath redeemed Jacob. . . . And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the corn and to the new wine, and to the oil, and to the sons of the flock and of the herd* (xxxi. 11, 12). The corn and new wine stand for good and the truth therefrom, oil for the good from which they come, and which is from them; the sons of the flock and of the herd for the truth which thus is therefrom; and as these things have such a signification, they are called the goodness of Jeho-
5 vah. In Hosea: *She did not know that I gave her the corn, and the new wine, and the oil, and multiplied unto her silver and gold which they made into the image of Baal. Therefore will I return and take away My corn . . . and My new wine in the season thereof, and will pluck away My wool and My flax* (ii. 8, 9) — where the church perverted is treated of, and it is manifest that by corn is not meant corn, nor by new wine, new wine; neither by oil, silver, gold, wool, and flax, are such things meant, but those which

are spiritual, that is, of good and truth. In like manner 6
where a new church is treated of, in the same prophet: *I will betroth thee unto Me in faithfulness: and thou shalt know Jehovah. And it shall come to pass in that day . . . I will hearken to the heavens; and these shall hearken to the earth, and the earth shall hearken to the corn, and the new wine, and the oil; and these shall hearken to Jezreel* (ii. 20–22) — where Jezreel stands for a new church. In Joel: *Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. . . . The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth* (i. 5, 10). Again: *Be glad then, ye sons of* 7
Zion, and rejoice in Jehovah your God: for He hath given you the early rain for righteousness, and He will cause to come down for you the rain, the early rain and the latter rain in the first. And the floors shall be filled with pure corn, and the presses shall overflow with new wine and oil (ii. 23, 24). Again, in the same prophet: *And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah* (iii. 18) — where the Lord's kingdom is treated of, and by new wine, by milk, and by waters, are signified spiritual things whose abundance is thus described. In Zechariah: *Jehovah their God* 8
shall preserve them in that day as the flock of His people. . . . For how great is His goodness, and how great is His beauty! corn shall make the young men to flourish, and new wine the maidens (ix. 16, 17). In David: *Thou dost visit the earth, and delightest in it; Thou greatly enrichest it; the river of God is full of waters; Thou providest them corn . . . the pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing* (Ps. lxv. 9, 13). From this it is now manifest what is signified by corn and new wine.

3581. *Peoples shall serve thee.* That this signifies the truths of the church, and that *peoples shall bow down themselves to thee* signifies the truths of good, is evident from the predication of serving, as of truths (n. 2567, 3409); and from the signification of peoples, as truths (n. 1259, 1260, 2928, 3295). By peoples first mentioned are signified truths of the church, which are called spiritual truths, and by peoples mentioned the second time, truths of good, which are spiritual goods, and are called truths relatively, the goods of charity being such truths. Because there is this distinction, the people mentioned in the first place and in the second are expressed also, in the Hebrew tongue, not by the same word, but yet by words somewhat akin.

3582. *Be lord over thy brethren.* That this signifies dominion at first appearing to be of affection for natural truth over affections for natural good, is evident from the signification of being lord over, as dominion; and from the signification of brethren, as affections for good, here for natural good (n. 367, 2360, 3303); concerning the apparent dominion of truth over good, at first, see above (n. 3324, 3325, 3330, 3332, 3336, 3470, 3539, 3548, 3556, 3563, 3570.

3583. *And let thy mother's sons bow down themselves to thee.* That this signifies over the rest of affections for truth, is evident from the signification of sons, as also truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of mother, as affection for spiritual truth, and thence the church, because the church is, and is so called, from truth and affection therefor (n. 289, 2691, 2717).

3584. *Cursed are they that curse thee.* That this signifies that he who disjoins himself shall be disjoined; and that *blessed are they that bless thee* signifies that he who conjoins himself shall be conjoined, is evident from the signification of being cursed, as being disjoined, and of being blessed, as being conjoined (n. 3504, 3514, 3530, 3565). These things are predicated of truths, and by those that curse are signified

falsities, which separate themselves from truths, and by those that bless are signified truths, which adjoin themselves to other truths; for with truths and goods the case is, that they form an alliance together, at length making as it were one state; and in such manner they also consociate. This takes its origin from the form of heaven, in which the angels are arranged according to the relationships and affinities of good and truth, and thus together constitute one kingdom or one state, from which truths and goods flow in with man, and are arranged in him into a similar form, and this by the Lord alone. But how this case is, will be more plainly evident from the correspondence of the Greatest Man, which is heaven, with each and everything that is in man — which correspondence, by the Divine mercy of the Lord, will be described at the close of the chapters. From these things it is now manifest what is involved in the blessing of Isaac pronounced to Jacob, but meant respecting Esau, namely, the fructification of good by the multiplication of truth, and again the fructification of truth.

3585. Verses 30–33. *And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarce yet gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also made savory meat, and brought it unto his father, and he said unto his father, Let my father arise, and eat of his son's hunting, that thy soul may bless me. And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born, Esau. And Isaac trembled with exceeding great trembling, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest, and blessed him? Also he shall be blessed.* "And it came to pass as Isaac made an end of blessing Jacob" signifies when the first conjunction was thus effected; "and Jacob was scarce yet gone out from the presence of Isaac his father" signifies progression and change of state; "that Esau his brother came in from his hunting" signifies the

truth of good and its coming. "And he also made savory meat, and brought it unto his father," signifies things desirable and delightful to the Divine rational; "and he said unto his father, Let my father arise, and eat of his son's hunting" signifies that he should appropriate to himself the truth of natural good; "that thy soul may bless me" signifies that there might be conjunction. "And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born, Esau" signifies a state of perception concerning natural good and truth therefrom. "And Isaac trembled with exceeding great trembling" signifies a great alteration about the inversion of state; "and said, Who then is he that hath hunted hunting, and brought it to me" signifies inquiry concerning that truth; "and I have eaten of all before thou camest" signifies that it was appropriated; "and blessed him? Also he shall be blessed" signifies that it was conjoined.

3586. *And it came to pass as Isaac made an end of blessing Jacob.* That this signifies when the first conjunction was thus effected, is evident from the signification of blessing, as conjunction (see above, n. 3504, 3514, 3530, 3565, 3584); thus "as Isaac made an end of blessing" signifies when conjunction was effected; that the first conjunction was with truth, which is represented by Jacob, is manifest from what has been said above.

3587. *And Jacob was yet scarce gone out from the presence of Isaac his father.* That this signifies progression and change of state, is evident from the signification of going out from the presence, as when those things ceased, which were represented by Jacob, thus when the state was changed; for the subject is now Esau, and in the internal sense the good of the natural, how this comes forth from the inmost, as was said above, and manifests itself, and when reformation is accomplished by the ministry of truth, has dominion.

3588. *That Esau his brother came in from his hunting.*

That this signifies the truth of good and its coming, is evident from the representation of Esau as the good of the natural — concerning which see above; from the signification of coming, as arrival; and from the signification of hunting, as truth which is from good (n. 3501).

3589. *And he also made savory meat, and brought it unto his father.* That this signifies things desirable and delightful to the Divine rational, is evident from the signification of savory meat, as the enjoyable things which are of good, and the pleasant things which are of truth (n. 3502, 3536); the enjoyable things which are of good are things desirable, and the pleasant things which are of truth are things delightful; for affection for good is what desires, and then affection for truth is what delights.

3590. *And he said unto his father, Let my father arise, and eat of his son's hunting.* That this signifies that the Divine rational should appropriate to itself the truth of natural good, is evident from the representation of Isaac, who here is the father, as the good of the rational — concerning which frequently above; and from the signification of eating, as appropriating (see n. 2187, 2343, 3168, 3513); and from the signification of hunting, as the truth of natural good (see just above, n. 3588).

3591. *That thy soul may bless me.* That this signifies that there might be conjunction, is evident from the signification of being blessed, as conjunction (see also above, n. 3504, 3514, 3530, 3565, 3584).

3592. *And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy first-born, Esau.* That this signifies a state of perception concerning natural good and the truth therefrom, is evident from what was said above (n. 3548–3550), at verses 18 and 19, where similar words occur.

3593. *And Isaac trembled with exceeding great trembling.* That this signifies a great alteration about the inversion of state, is evident from the signification of trembling,

as alteration; that it is about the inversion of state, is manifest from what has been said above concerning the twofold state of the man who is being regenerated, the state before he is regenerated, and the state after he is regenerated — namely, that in the state before he is regenerated, truths apparently have the dominion, while in the state after he is regenerated, truths give place and good receives the dominion — on which subject see what has often been shown above (n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579).

3594. *And said, Who then is he that hath hunted hunting, and brought it to me.* That this signifies inquiry concerning that truth, is evident from the representation of Jacob — of whom it is here said, Who is he — as the natural as to truth (concerning which above); and from the signification of hunting, as truth from good (n. 3501); here the inquiry concerning that truth was, whether it was from good.

3595. *And I have eaten of all before thou camest.* That this signifies that it was appropriated, is evident from the signification of eating, as being appropriated (n. 2187, 2343, 3168, 3513).

3596. *And blessed him? Also he shall be blessed.* That this signifies that it was conjoined, is evident from the signification of being blessed, as being conjoined (n. 3504, 3514, 3530, 3565, 3584). How the case is with the appropriation and conjunction of the truth represented by Jacob, may be evident from what has been said above. But as these subjects are of such a nature that they transcend the apprehension of the natural man, and cannot be seen except in the light in which the rational or internal man is — in which light few at this day are, because few are regenerated — therefore it is better to illustrate them no further; for the illustration of things unknown and transcending the apprehension, is not to bring them into light, but more into

shade. Moreover, such things are to be built upon ideas of natural truths, through which they are to be apprehended, and these also at this day are wanting. This is the reason why the passages immediately preceding have been explained so briefly, and only as to the internal sense of the expressions. From what has been said it may be evident what is z involved in the statement, that Isaac asked hunting of his son, that he might eat of it, before he blessed him, and that he did not bless him till after he had eaten, and thus that after eating followed the blessing of him who prepared and brought the savory meat — as is also manifest from Isaac's words, here concerning Jacob, He brought to me, and I have eaten of all before thou camest, and blessed him; also he shall be blessed. The reason is manifest from the internal meaning of the rituals of the Ancient Church; for with them eating signified appropriation and conjunction, and conjunction with him with whom or of whose bread they had eaten. Food in general signified what is of love and charity, that is, the same as celestial and spiritual food — bread what is of love to the Lord, and wine what is of charity toward the neighbor. When these were appropriated, the persons were conjoined; thus they spake to each other from affection, and were consociated together. Feasts with the ancients were nothing else, nor was anything else represented in the Jewish Church by their eating together of the holy things, nor anything else implied in the primitive Christian Church by their dinners and suppers.

3597. Verses 34–40. *When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came with guile, and hath taken away thy blessing. And he said, Is it not that his name is called Jacob? and he hath supplanted me these two times: he took away my birth-right, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said*

unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and new wine have I sustained him: and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered, and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above. And by thy sword shalt thou live, and thou shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou
2 *shalt break his yoke from off thy neck.* "When Esau heard the words of his father" signifies apperception of natural good from Divine good; "he cried with an exceeding great and bitter cry" signifies its great alteration about the inversion of state; "and said unto his father, Bless me, even me also, O my father" signifies that it desired conjunction, although by it truth was conjoined. "And he said, Thy brother came with guile" signifies the inverse of order; "and hath taken away thy blessing" signifies conjunction
3 thus. "And he said, Is it not that his name is called Jacob" signifies its quality; "and he hath supplanted me these two times" signifies that it inverted order; "he took away my birth-right" signifies priority; "and behold now he hath taken away my blessing" signifies conjunction. "And he said, Hast thou not reserved a blessing for me" signifies whether it had anything as to conjunction in that former
4 state. "And Isaac answered and said unto Esau" signifies instruction; "Behold I have made him thy lord" signifies that in that state it should have dominion; "and all his brethren have I given to him for servants" signifies that to affection for truth then affections for good were subordinate as to appearance; "and with corn and new wine have I sustained him" signifies, as before, the good and truth thereof; "and what then shall I do for thee, my son" signifies that good has nothing else in that state. "And Esau

said unto his father" signifies the perception of natural 5
good; "Hast thou but this one blessing, my father" signifies whether anything else could be adjoined from natural good in that case. "Bless me, even me also, O my father" signifies that it desired conjunction although by it truth was conjoined. "And Esau lifted up his voice, and wept" signifies a further state of alteration. "And Isaac his father 6
answered, and said unto him" signifies perception concerning natural good, that it would be made Divine; "Behold, of the fat things of the earth shall be thy dwelling" signifies that life is from the Divine good; "and of the dew of heaven from above" signifies that it is from the Divine truth. "And by thy sword shalt thou live, and thou shalt 7
serve thy brother" signifies that so long as truth is being conjoined to good, good would be in an inferior place as to appearance; "and it shall come to pass when thou shalt have the dominion" signifies that it shall be in the prior place; "that thou shalt break his yoke from off thy neck" signifies that conjunction would then be by good, and that truth would be of good.

3598. Inasmuch as the things contained in verses 34 to 38 are such as have been explained above, and what they involve may be evident from what has been already said, therefore it is needless to explain them further as to the internal sense: only what is contained in verses 39 and 40, relating to the blessing of Esau by Isaac his father, is to be illustrated.

3599. *And Isaac his father answered, and said unto him.* That this signifies perception concerning natural good, that it would be made Divine, is evident from the signification of Isaac, as the Lord's Divine rational as to the Divine good therein (n. 3012, 3194, 3210); and from the signification of saying in the historical parts of the Word, as perceiving, which has been treated of frequently above; and from the representation of Esau, to whom he said, as natural good, of which also much has been said

above; that it should be made Divine is evident from the blessing, concerning which now follows. It was said above that Esau represents the Lord's Divine natural as to Divine good, and Jacob His Divine natural as to Divine truth; but here, that Esau represents natural good which should be made Divine; and in what goes before, that Jacob represented natural truth which also should be made Divine. How this is, may be evident from what was said above (n. 3494, 3576); but that it may be still clearer, a few
2 words more are to be said. The natural good which Esau first represents, is the natural good of the Lord's infancy, which was Divine from the Father, but human from the mother; and so far as it was from the mother, it was tainted with hereditary evil, and being such, it could not be at once in an order capable of receiving the Divine, which was inmostly in it, but had need of being first reduced into order by the Lord. The case is similar with the truth which is represented by Jacob; for where good is, there must be truth, that it may be anything; all that which is of thought, even with infants, is of truth, and adjoined to the voluntary which is of good. Wherefore after the Lord had reduced the natural as to good and as to truth in Himself into order, so that it might receive the Divine, and that thus Himself from His Divine might flow in, and had successively expelled all the human which was from the mother, then Esau represents the Lord's Divine natural as to good,
3 and Jacob His Divine natural as to truth. But Esau and Jacob represent the Divine good and Divine truth of the Lord's Divine natural, as conjoined with each other like brothers, which Divine good and Divine truth considered in themselves are nothing else than one power together, for the forming and receiving of actual good and truth; this good and truth, namely, actual, is treated of later. From these things it is manifest how great arcana are contained in the internal sense of the Word, which arcana are such that not even their most general characteristics fall into the under-

standing of man, as is the case perhaps with the things which have now been said: how then should the innumerable particulars relating thereto be apprehended? But they are suited to the understanding and apprehension of angels, who concerning these and like things receive from the Lord heavenly ideas illustrated by representatives of ineffable loveliness and blessedness; hence some conception may be formed of the nature of angelic wisdom, yet remotely, inasmuch as such things are in the shade of the human understanding.

3600. *Behold, of the fat things of the earth shall be thy dwelling.* That this signifies that life is from Divine good; and that *of the dew of heaven from above* signifies that it is from Divine truth, is evident from the signification of fatness, as good (n. 353), here Divine good, because it is spoken of the Lord; and from the signification of dwelling, as life — see above (n. 1293, 3384), and that dwelling is predicated of good (n. 2268, 2451, 2712); and from the signification of the dew of heaven, as truth derived from the good of a state of peace and innocence (n. 3579), here Divine truth, because it is spoken of the Lord. Similar words were spoken to Jacob, namely, God shall give thee of the dew of heaven and of the fat things of the earth (verse 28); but there dew, thus truth, is spoken of in the first place, and the fat things of the earth, thus good, in the second place, and also that God should give of them; whereas here to Esau, the fat things of the earth are spoken of in the first place, thus good, and in the second place the dew of heaven, thus truth, and it is not said that God would give, but that His habitation should be of them; hence also it is manifest that Jacob represents truth and Esau good, also that truth apparently in the former place is first, but that this is the inverse of order — according to what has been frequently shown above.

3601. *And by thy sword shalt thou live, and thou shalt serve thy brother.* That this signifies that so long as truth

is being conjoined to good, good would be in an inferior place to appearance, is evident from the signification of sword, as truth combating (n. 2799) — hence to live by the sword is whilst truth is being conjoined to good, for conjunction is effected by combats, that is, by temptations, as without them truth is not conjoined; and from the signification of serving thy brother, as being in an inferior place; that nevertheless good is not in an inferior place, only apparently, is evident from what has been so often said above (n. 3582).

3602. *And it shall come to pass when thou shalt have the dominion.* That this signifies that it should be in a prior place, is evident from the signification of having dominion, as being in a prior place: on this subject see what now follows.

3603. *That thou shalt break his yoke from off thy neck.* That this signifies that conjunction would then be by good, and that truth would be of good, is evident from the signification of breaking a yoke from off the neck, as liberation; that by neck is signified influx and communication, and thence conjunction, and that by a yoke upon the neck is signified restraint and interception, see above (n. 3542); thus breaking the yoke from off the neck is liberation from restraint and interception, thus it means conjunction by good, and also that truth becomes of good; for when there is no longer any restraint and interception, good flows in
2 and conjoins itself to truth. How this is, may be evident from what has been heretofore said and shown; but it may be somewhat further illustrated because few comprehend what the apparent priority of truth is, and in the meanwhile the inferiority of good, and this principally because few reflect on such things, and do not even reflect upon good, that it is distinct from truth. All those also are ignorant what good is, who live a life of the love of self and the world, for they do not believe that there can be any good but what is from this source; and because they are

ignorant what good is, they are ignorant also what truth is, for truth is of good. They know indeed from revelation that it is good to love God and the neighbor, and that truth consists of doctrinals derived from the Word, but because they do not live according to them, they have no perception of that good and truth, but only have knowledges separate from them. Yea, even those who are being regenerated do not know what good is before they are regenerated; for before this they supposed that truth was good, and that to do according to truth was good, when yet this is not good which they then do, but truth. When man is in this state, he is then in the state which is described by Jacob, and in the blessing given to him; but when he comes into a state to do good from affection for good, that is, when he is regenerated, he then comes into the state which is described in the blessing given to Esau. This may be illus- 3
trated by those things which appear with man in his first and second ages, and afterward in his third and fourth. Man in his first age knows only by memory the things contained in the Word, in like manner the things contained in the doctrinals of faith, and he then believes himself to be good, when he is acquainted with many things therefrom, and can apply some of them, not to his own life, but to the life of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word and in doctrinals, but he begins then to reflect upon them from his own thought, and so much as he superadds from his own thought, this pleases him, and thence he is in an affection for truth from a kind of worldly love, which love is also a means of his learning more things, that without it would be left unlearned. In his third age, if he is among those who can be regenerated, he begins to think about use, and then to reflect on what he reads in the Word and imbibes from doctrinals, for the sake of use; and when he is in this state, the order is inverted, so that truth is no longer placed thus in the

first place. But in his fourth age, when comes the age of his regeneration, because then the state is full (see n. 2636), he loves the Word and doctrinals which are from the Word, that is, truth, for the sake of the good of life, consequently from the good of life. Thus good comes to be in a prior place, which until this time was in a posterior place appar-
4 ently. That good was apparently in a posterior place, is because it lay inmostly concealed in all his affection, nor could it manifest itself, inasmuch as without it were such things as it could not agree with, namely, vain and empty things, such as those of self-glory and glory of the world; but after he is regenerated, then these things recede, and the good, which lay inmostly concealed, comes forth as it were from its place of confinement, and flows into those things which are without, and makes truths its own, or
5 truths of good, and thus manifests itself. Good with man in the meantime, like that involuntary which is in his voluntary, is in everything which he thinks, and thence in everything which he does. Man knows not that he has this involuntary, because he perceives nothing else in himself but what is his own, that is, the voluntary. That involuntary is two-fold, one is his hereditary derived from his father and mother, the other flows in through heaven from the Lord; as man grows up, then that which he has hereditarily from his parents manifests itself more and more, if he be such that he does not suffer himself to be regenerated; for thence he takes to himself evils, and makes them his own or proper to him. But the involuntary which is from the Lord through heaven, manifests itself in adult age with those who are regenerated; and in the meantime it has disposed and governed each and everything of their thought and also of their will, although it had not been visible.

3604. Verses 41–45. *And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother. And the words of*

Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee. And now, my son, hearken unto my voice; and arise, flee thou to Laban my brother to Haran. And tarry with him a few days until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and fetch thee from thence; why should I be bereaved of you both in one day. "And Esau hated Jacob because of the blessing wherewith his father blessed him" signifies that natural good was averse to inverted conjunction of truth; "and Esau said in his heart" signifies thought; "The days of mourning for my father draw near, and I will kill Jacob my brother" signifies inversion and privation of the self-derived life of truth. "And the words of Esau her elder son were told to Rebekah" signifies the Lord's perception from Divine truth concerning the disposition of natural good at that time; "and she sent and called Jacob her younger son, and said unto him" signifies a state of apperception of affection for truth from influx through Divine truth; "Behold Esau thy brother comforteth himself concerning thee to kill thee" signifies a purpose of inverting the state and depriving truth of self-derived life. "And now, my son, hearken unto my voice; and arise" signifies staying as yet; "flee thou to Laban my brother to Haran" signifies to affection for external or corporeal good. "And tarry with him a few days" signifies what is successive; "until thy brother's fury turn away" signifies until the state is turned; "until thy brother's anger turn away from thee" signifies succession of state with natural good; "and he forget that which thou hast done to him" signifies habit acquired from staying; "and I will send and fetch thee from thence" signifies then the end; "why should I be bereaved of you both in one day" signifies that otherwise there would be no conjunction.

3605. *And Esau hated Jacob because of the blessing wherewith his father blessed him.* That this signifies that natural good was averse to the inverted conjunction of truth, is evident from the signification of hating, as here in the internal sense being averse to, which is the subject in what follows; and from the representation of Esau, as natural good, and of Jacob as natural truth — concerning which above; and from the signification of blessing, as conjunction (see n. 3504, 3514, 3530, 3565, 3584); that here it is an inverted conjunction of truth which is represented by Jacob, is evident from what was said and shown above (n. 3539, 3548,
2 3556, 3563, 3570, 3576, 3603). That hating in the internal sense is being averse to, is because it is predicated of good, which is represented by Esau, and good does not even know what hatred is, being the direct opposite thereof, and opposites can never exist in one subject; but good, or they who are in good, instead of hatred have a kind of aversion; hence it is, that hatred here in the internal sense is being averse to; for the internal sense is principally for those who are in heaven, wherefore when it descends thence, and is derived into the literal sense, then, when the historicals are such, the feeling of aversion falls into the expression of hatred, but yet in such a way that there is no idea of hatred in those who are in heaven. This case is like that which was related from experience in the First Part (see n. 1875), concerning these words in the Lord's prayer, "Lead us not into temptation, but deliver us from evil" — that temptation and evil are rejected until what is purely angelic, that is, good, remains without an idea of temptation and of evil, and this with a species of indignation and aversion adjoined, in regard to evil being thought of
3 when the Lord is thought of. The case is similar when we read in the Word about Jehovah, or the Lord, that He hates — as in Zechariah: *Let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith Jehovah* (viii. 17).

In Moses: *Thou shalt not set thee up a pillar, which Jehovah thy God hateth* (Deut. xvi. 22). In Jeremiah: *Mine heritage is become unto Me as a lion in the forest: she hath uttered her voice against Me; therefore I have hated her* (xii. 8). In Hosea: *In Gilgal I hated them; because of the wickedness of their doings I will drive them out of Mine house; I will love them no more* (ix. 15). In these passages hatred, which is predicated of Jehovah, or the Lord, in the internal sense is not hatred, but is mercy, inasmuch as the Divine is mercy; but when this flows in with the man who is in evil, and he runs into the punishment of evil, it then appears as hatred, and because it so appears, in the sense of the letter it is likewise so called. It is in 4 like manner that anger, wrath, and fury are in the Word predicated of Jehovah, or the Lord — on which subject see above (n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235). The Jewish and the Israelitish people above all others were such that as soon as they observed anything unfriendly, even with their associates, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to wild beasts and birds; and thus, because the inflowing mercy of the Lord was turned with them into such hatred, not only against their enemies, but also against their companions, therefore they could not believe otherwise than that Jehovah also entertained hatred, was angry, wrathful, and furious, and for this reason in the Word it is so spoken according to appearance; for such as is man's quality, such the Lord appears to him (see n. 1838, 1861, 2706). But what the quality of hatred is with those who are in love and charity, that is, who are in good, is evident from the words of the Lord in Matthew: *Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that injure and persecute you, that ye may be the sons of your Father which is in the heavens* (v. 43–45).

3606. *And Esau said in his heart.* That this signifies thought, is evident from the signification of saying in the heart, as thought.

3607. *The days of mourning for my father draw near, and I will kill Jacob my brother.* That this signifies the inversion and privation of the self-derived life of truth, is evident from the signification of days of mourning, as inversion of state; and from the signification of killing Jacob his brother, as depriving truth of self-derived life. The case here is similar to what was just now said concerning the signification of hatred in the internal sense, namely, that it is not hatred; and it may be evident also from what takes place continually in the other life, where all the good which flows down from heaven to those who are in evil is changed into evil, and with the infernals into the opposite, in like manner truth into falsity (see n. 2123). Wherefore on the other hand, the evil and falsity which is with such spirits, is in heaven good and truth; to the intent also that it may become good, there are spirits in the way who reject the ideas of evil and falsity, that the idea of good and truth may be presented — concerning which rejection see above (n. 1393, 1875). And moreover, when evil and falsity approaches those who are in good and truth, it does not appear as evil and falsity, but under another appearance, according to the character and state of their goodness.

2 Hence also it may be evident that to kill Jacob the brother in the internal sense is not to kill, but that it is a privation of that life which is not compatible with truth; for truth has not life of itself, but from good, inasmuch as truth is only a vessel recipient of good (see n. 1496, 1832, 1900, 2063, 2261, 2269, 2697, 3049, 3068, 3128, 3146, 3318, 3387); and in good there is life, but not in truth, except what is from good (see n. 1589, and frequently elsewhere). Wherefore the privation of the self-derived life of truth is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, then

it has not life, except such life as in itself is not life; but when it is deprived of that, it is then gifted with real life, namely, by good from the Lord, Who is life itself. This 3
appears manifestly from those who are in the other life. With such as are in truth alone, the ideas appear closed, so that those things which are of heaven cannot flow in, except only in a manner so general that the influx is scarcely known to be from heaven; whereas with such as are at the same time in good, their ideas appear open, so that the things which are of heaven flow in, as into a heaven in miniature, or as into an image of themselves; for they flow in by the good that is in them through truths (see n. 1869, 2425). That truth is deprived of self-derived life when good begins to be in the prior place, or to have dominion, may be evident from what has been said and shown above concerning the apparent priority of truth at first, and concerning the priority of good afterward; this privation of the self-derived life of truth, is what is here signified. That this is called the mourning for a father, is because days of mourning signify inversion of state, which inversion of state was signified above by the exceeding great trembling with which Isaac trembled (verse 33, n. 3593); and by the great and exceeding bitter cry, with which Esau cried out (verse 34, n. 3597).

3608. *And the words of Esau her elder son were told to Rebekah.* That this signifies the Lord's perception from Divine truth concerning the disposition of natural good at that time, is evident from the signification of being told, as thinking and reflecting (n. 2862), thus perceiving; and from the representation of Rebekah, as the Divine truth of the Lord's Divine rational; and from the representation of Esau, as natural good — concerning which representations see above. From this it is manifest, that its being told Rebekah concerning the words of Esau her elder son, signifies the Lord's perception from Divine truth concerning the disposition of natural good.

3609. *And she sent and called Jacob her younger son, and said unto him.* That this signifies a state of apperception of affection for truth from influx through Divine truth, is evident from the representation of Rebekah, who called and said, as the Divine truth of the Lord's Divine rational conjoined to Divine good therein; from the representation of Jacob, as natural truth or affection for truth therein — concerning which representations see above; and from the signification of calling him and saying to him, as a state of perception — of which see also above — here of apperception, because the natural is the subject treated of.

3610. *Behold Esau thy brother comforteth himself concerning thee to kill thee.* That this signifies a purpose of inverting the state and of depriving truth of self-derived life, is evident from the signification of comforting one's self for any one, as appeasing restlessness of mind with hope concerning any one, or concerning anything — "concerning thee" implying the inversion of the state of truth; and from the signification of "to kill thee," that is, Jacob, as to deprive truth of self-derived life — concerning which just above (n. 3607), where it was shown that depriving truth of life is not extinguishing it, but vivifying it. For the case with respect to the life of truth is this: when they who are in truth, or in affection for truth, do not live according to the truth which they know, and with which they are affected, then there is somewhat of pleasure and enjoyment derived from self-love, or the love of the world, which has adjoined itself to the affection for truth, and which appears as good, when yet it is not good, except as regards use, in that truths may thus be introduced and learned, which afterward may be serviceable to real good and its life. When truth is in this state, that is, they who are in affection for truth, then truth is said to have self-derived life, which is not life, as is evident from this, that in self-love and in the love of the world, or in their pleasure and enjoyment, there is not life; but in celestial and

spiritual love, and in their enjoyment and pleasure. Wherefore when truth, that is, they who are in such affection for truth, are deprived of that life, they then first receive life, or then first are vivified. These things cannot possibly be 2
apprehended by those who are in the affection for self and the world, for they believe that no other life can be given, consequently that if they should be deprived of that life, they would altogether cease to live; for they who are in that life can in no wise know what spiritual and heavenly life is. When yet the fact is that when they are deprived of that life, namely, of the affection for self and the world, then life flows in from the Lord, such as is the angelic and heavenly life, with ineffable wisdom and happiness; from which life when the former life is viewed, it appears as no life, or as the sordid life of brute animals, inasmuch as there is nothing of the Divine therein, except that they can think and speak, and thus appear in external form like others. In respect to this, that good had the purpose of inverting 3
the state and depriving truth of self-derived life, which is signified by Esau comforting himself for thee to kill thee, the case is this: good in man while he is being regenerated, has continually a purpose of inverting the state, and of reducing it into such order that truth may not be in the prior place, but in the posterior, as is agreeable to the state of heaven. This purpose however lies deeply concealed, nor is it perceived until it is effected. The case herein is as with marriage love, which does not appear in infancy and childhood, but still lies hidden away, nor does it come forth until everything is so ordered that it can manifest itself; in the meantime it produces all means suitable to itself, or they are produced. The case is similar in the vegetable kingdom: in every tree and in every plant there lies inmostly concealed an effort to produce fruits or seeds; but this effort cannot manifest itself until it has first produced all the means, namely, branches, leaves, and flowers, which being produced, then the effort comes forth into act. So 4

also it is with those who are born anew: the marriage purpose which is of good and truth lies hidden away for a long time, but still it is present as an effort in the efficient cause and thence in the effect; yet it does not appear until all things are so ordered, and when they are so ordered, it then first comes forth and manifests itself. It is this effort which is meant by the purpose of inverting the state and depriving truth of self-derived life. Hence it is manifest that the internal sense is altogether different from what is expressed in the sense of the letter, namely, that it is the reduction of truth into order and its vivification, not destruction and privation of its life.

3611. *And now, my son, hearken unto my voice; and arise.* That this signifies staying as yet, is evident from the signification of hearkening to a voice, as obeying, namely, that he should tarry yet in that inverted state, which is treated of in what follows.

3612. *Flee thou to Laban my brother to Haran.* That this signifies to affection for external or corporeal good, is evident from the representation of Laban, as affection for good in the natural man (see n. 3129, 3130, 3160); and from the signification of Haran, as what is external and thence relatively obscure (n. 1430); but what is here properly signified by Laban and Haran may be evident from what follows, where mention is made of Laban and Haran, namely, that it is the collateral good of a common stock; for goods and truths have conjunction with each other, like parents, brethren, kinsmen, and relations, in families (see n. 685, 917, 2508, 2524, 2556, 2739). These things however are altogether hidden from the man who is not in the life of good, and who does not even know what good is, and thus not what truth is; if he first knew these, that is, from doctrine conjoined to life, or from life conjoined to doctrine, he would then know and perceive innumerable things concerning good and truth, and this successively more and more distinctly, and afterward their mutual and

respective conjunctions with each other, and at length their proximities in their series, and in each proximity again things innumerable, thus lastly heaven in its form, that is in its beauty and felicity.

3613. *And tarry with him a few days.* That this signifies what is successive, is evident from the signification of tarrying, as nearly the same as dwelling, thus as living (see n. 1293, 2268, 2451, 2712, 3384) — though tarrying is predicated of the life of truth with good, and dwelling is predicated of the life of good with truth; and from the signification of days, as times and states (n. 23, 487, 488, 493, 2788, 3462); thus it is the life of subsequent times and states, consequently what is successive, which is here signified by tarrying with him some days. This successive, or the tarrying of Jacob with Laban, is treated of in the chapters which follow.

3614. *Until thy brother's fury turn away.* That this signifies until the state is turned; and that *until thy brother's anger turn away from thee* signifies succession of state with natural good, is evident from the signification of fury and anger, as states which are repugnant, which will be shown in what follows. When these states become such that they are no longer repugnant, but begin to conjoin themselves, it is then said that fury turns away, and that anger turns away; hence it is that "until thy brother's fury turn away" signifies until the state is turned, and that "until thy brother's anger turn away" signifies succession of state with natural good. That fury involves one thing and anger quite another, may be evident from their being similar words, which would otherwise have been an idle repetition — until thy brother's fury turn away, and until thy brother's anger turn away. What is implied in each expression is manifest from the general explication, and also from the predication of fury and the predication of anger; for fury is predicated of truth, here of the truth of good, which is represented by Esau, whereas anger is predicated

2 of that good itself. Fury and anger are frequently mentioned in the Word, but in the internal sense they do not signify fury and anger, but repugnance, and this for the reason that whatever is repugnant to any affection produces fury or anger, so that in the internal sense they are only repugnances; but the repugnance of truth is called fury, and the repugnance of good is called anger; and in an opposite sense fury is the repugnance of falsity or its affection, that is, principles of falsity; and anger is the repugnance of evil or its lust, that is, self-love and the love of the world. In this sense fury is properly fury, and anger is anger; but when they are predicated of good and truth, fury and anger are zeal, which zeal, because in external form it appears like wrath and anger, therefore in the sense of the
3 letter is also so called. That fury and anger in the internal sense are only repugnances, may be evident from the following passages in the Word — in Isaiah: *Jehovah hath indignation against all the nations and fury against all their host* (xxxiv. 2). The indignation of Jehovah against the nations stands for repugnance against evil; that nations are evils, see above (n. 1259, 1260, 1849, 1868, 2588); fury against all their host stands for repugnance against falsities therefrom; that stars, which are called the host of the heavens, are knowledges, and thus truths, and in the opposite sense falsities, may be seen above (n. 1128, 1808, 2120, 2495, 2849). Again: *Who gave Jacob for a spoil, and Israel to the robbers? did not Jehovah? He against Whom we have sinned. . . . Therefore He poured upon him the fury of His anger* (xlii. 24, 25). The fury of anger stands for repugnance against the falsity of evil, Jacob for those who are in evil, and Israel for those who are in falsity.
4 Again: *I have trodden the wine-press alone; and of the peoples there was no man with Me; yea I trod them in Mine anger, and destroyed them in My fury . . . and I trampled the people in Mine anger, and made them drunk in My fury* (lxiii. 3, 6) — where the Lord is treated of and

His victories in temptations; to tread and trample in anger stands for victories over evils, and to destroy and make drunk in wrath, for victories over falsities; to trample upon, in the Word, is predicated of evil, and to make drunken of falsity. In Jeremiah: *Thus saith the Lord Jehovah, Behold, Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched* (vii. 20) — where mention is made both of anger and fury, because both evil and falsity are treated of. It is usual with the prophets in speaking 5
of evil to speak also of falsity, as in speaking of good to speak also of truth, and this because of the heavenly marriage, which is a marriage of good and truth in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); hence also both anger and fury are mentioned, otherwise one would have been sufficient. In the same prophet: *I Myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath, and I will smite the inhabitants of this city, both man and beast* (xxi. 5, 6). Here in like manner anger is predicated of the punishment of evil, and fury of the punishment of falsity, and wrath of the punishment of both; anger and fury because they are repugnance, are also punishment, for things which are repugnant come into collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth, and because there is repugnance, there is also collision; that hence is punishment may be seen above (n. 696, 967). In Ezekiel: *Thus shall Mine anger be accomplished,* 6
and I will make My fury to rest upon them, and I will comfort Myself, and they shall know that I Jehovah have spoken in My zeal when I have accomplished My fury upon them . . . when I shall execute judgments in thee in anger and in fury and in the furious rebukes (v. 13, 15) — where also anger stands for the punishment of evil, fury for the pun-

ishment of falsities from repugnance, and thence attack. In Moses: *It shall not please Jehovah to pardon him, because then the anger of Jehovah and His zeal shall smoke against that man. . . . And Jehovah shall separate him unto evil out of all the tribes of Israel. . . . The whole land thereof shall be brimstone and salt, and a burning; it shall not be sown, and shall not bear, neither shall therein any herb spring up, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in His anger and in His fury; even all the nations shall say, Wherefore hath Jehovah done thus unto this land? what meaneth the heat of this great anger?* (Deut. xxix. 20–24). Inasmuch as Sodom stands for evil, and Gomorrah for falsity therefrom (n. 2220, 2246, 2322), and the nation of which Moses here speaks is compared thereto as to evil and falsity, therefore anger is spoken of in respect to evil, and fury in respect to falsity, and heat of anger in respect to both. That such things are attributed to Jehovah, or the Lord, is according to appearance, because so it appears to man when he runs into evil, and evil punishes itself (see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235, 3605).

3615. *And he forget that which thou hast done to him.* That this signifies habit acquired from staying, is evident from the signification here of forgetting, as the successive abolition of repugnance; and as this is effected by staying and habit therefrom, therefore this is signified by "and he forget that which thou hast done unto him."

3616. *And I will send and fetch thee from thence.* That this signifies then the end, is evident from what goes before and from what follows, for the end, which is here signified by sending and fetching thee from thence, is when truth is in agreement with good, and thus truth serves in subordination to good; this end, after the tarrying of Jacob with Laban was ended, is represented by Esau, when he ran to meet Jacob, and embraced him, and fell upon his neck,

and kissed him, and they wept (Gen. xxxiii. 4); for when the end is, or conjunction, then the good of the rational flows immediately into the good of the natural, and through the good into its truth, and also mediately through the truth of the rational into the truth of the natural, and through this into the good therein (n. 3573). From this it is manifest why it was said by Rebekah, by whom is represented the truth of the rational, to Jacob, by whom is represented the truth of the natural, "I will send and fetch thee from thence."

3617. *Why should I be bereaved of you both in one day.* That this signifies that otherwise there would be no conjunction, is evident from this, that if those things were not done which are represented in what follows, in the internal sense, by Jacob sojourning with Laban, truth could not have been conjoined with good, thus good could not have been united to truth in the natural, consequently the rational would be deprived of both; for without the conjunction of truth with good, and the unition of good with truth in the natural, there is no regeneration, which is the subject treated of in this chapter in the relative sense. This also is the conclusion of what goes before.

3618. Verse 46. *And Rebekah said to Isaac, I loathe my life because of the daughters of Heth: if Jacob should take a wife of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?* "And Rebekah said to Isaac" signifies the Lord's perception from Divine truth; "I loathe my life because of the daughters of Heth" signifies adjunction of natural truth from another source; "if Jacob should take a wife of the daughters of Heth" signifies that natural truth should not be associated thereto; "such as these, of the daughters of the land" signifies because not from that ground; "wherefore have I lives?" signifies that thus there would not be conjunction.

3619. *And Rebekah said to Isaac.* That this signifies the Lord's perception from Divine truth, is evident from

the signification of saying, as perceiving; from the representation of Rebekah as the Divine truth of the Lord's Divine rational; and from the representation of Isaac, as the Divine good therein — concerning which see above; and whereas Divine good is *esse* itself, and Divine truth is life therefrom, on which account the Lord is the Lord principally from Divine good, therefore it is said the Lord's perception from Divine truth. Perception from Divine truth of the rational is from the intellectual, whereas perception from Divine good is from the voluntary; but perception from the intellectual is not of the intellectual, but is of the inflowing voluntary, for the intellectual is nothing but the voluntary in form. Such is the intellectual when it is conjoined to the voluntary, but before it is so conjoined, the intellectual appears to be by itself, and the voluntary by itself, although it is only that the external separates itself from the internal; for when the intellectual inwardly wills and thinks anything, it is an end from the voluntary which makes its life, and governs the thinking there. That the intellectual has life from the end, is because the end with man is his life (n. 1909, 3570); hence it may in some sort be evident what in the representative sense is any one's perception from truth, and what in the supreme sense is the Lord's perception from Divine truth.

3620. *I loathe my life because of the daughters of Heth.* That this signifies adjunction of natural truth from another source, is evident from the signification of loathing life, as no adjunction, namely, of natural truth, to truth of the rational — for when there is not adjunction, then to the rational its life appears as if it were none, as may be evident from what was said above (n. 3493); and from the signification of the daughters of Heth, as affections for truth from what is not genuine, here affections for natural truth, because spoken of Jacob, by whom natural truth is represented, as has been shown above. That daughters are affections, may be seen above (n. 2362), and that Heth

or Hittite is truth from what is not genuine (n. 3470). Hence it is evident that by "I loathe my life because of the daughters of Heth," is signified that there could be no adjunction of the natural by truth which is not from what is genuine, thus that there must be adjunction of natural truth from another source. The adjunction of natural truth is treated of in what follows, where mention is made of Jacob's stay with Laban, namely, that truths from a common stock were adjoined thereto; and by the truths which the daughters of Heth represent, because they were not from that stock, no adjunction could be effected, since there was disparity and discordance; for by the sons of Heth is represented the spiritual church among the gentiles (n. 2913, 2986), in which, as they have not the Word, the truths are not from that origin.

3621. *If Jacob should take a wife of the daughters of Heth.* That this signifies that natural truth should not be associated thereto, is evident from the signification of taking a wife, as being associated; and from the signification of the daughters of Heth, as affections for truth from what is not genuine (see just above, n. 3620), or what is the same, truth; for truth without affection is not conjoined (n. 3066, 3336). How these things are, is evident from what was said above concerning the daughters of Heth.

3622. *Such as these, of the daughters of the land.* That this signifies because not from that ground, that is, from truths of the genuine church, is evident from the signification of daughters, as churches; for daughters signify affections for good and truth (n. 2362); and land signifies the tract where the church is, thus the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355); thus the daughters of the land are goods and truths of the church.

3623. *Wherefore have I lives?* That this signifies that thus there would not be conjunction, is evident from the signification of lives, as conjunction by truths and goods;

for when no truth from a common stock or genuine fountain could be adjoined to natural truth, then neither would there be adjunction of the natural to truth of the rational, thus to the rational its life would appear as no life (n. 3493, 3620); hence by the words, "wherefore have I lives?" is signified that thus there would not be conjunction. That here and in other passages lives are spoken of in the plural, is because there are two faculties of life in man, one which is called understanding, and is of truth, and the other which is called will, and is of good; these two lives or faculties of life make one when the understanding is of the will, or what is the same, when truth is of good. This is why in the Hebrew tongue frequent mention is made of life and also of lives; that mention is made of lives, is manifest from the following passages in Genesis: *And Jehovah God formed man, dust from the ground, and breathed into his nostrils the breath of lives; and man became a living soul* (ii. 7). *And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; and the tree of lives in the midst of the garden* (ii. 9). *Behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives* (vi. 17). *And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives* (vii. 15, n. 780). *All in whose nostrils was the breathing of the breath of lives . . . died* (vii. 22). And in David: *I believe to see the goodness of Jehovah in the land of lives* (Ps. xxvii. 13). Again: *What man is he that desireth lives, and loveth days that he may see good* (xxxiv. 12). Again: *With thee is the fountain of lives; in Thy light shall we see light* (Ps. xxxvi. 9). In Malachi: *My covenant was with him* [*Levi*] *of lives and peace* (ii. 5). In Jeremiah: *Thus saith Jehovah: Behold I set before you the way of lives, and the way of death* (xxi. 8). In Moses: *To love Jehovah thy God, to obey His voice, and to cleave unto Him: for He is thy lives, and the length of thy days: that thou mayest dwell in the land* (Deut. xxx.

20). And again: *It is not a vain word from you; because it is your lives, and through this Word ye shall prolong your days upon the land* (Deut. xxxii. 47); and in other places. Lives are spoken of in the plural because they are two, as was said, and yet one; as also are heavens in the Hebrew tongue, which are several, and yet one; in like manner waters, those above and those beneath (Gen. i. 6, 7, 9), which are spiritual things pertaining to the rational and the natural, and which also are to be one by conjunction. In respect to lives, they signify in the plural both what is of the will and what is of the understanding, consequently what is of good and what is of truth; for the life of man is nothing else than good and truth wherein is life from the Lord, inasmuch as man, without good and truth, and life therein, is no man; for man without these would not be able to will anything or think anything, all his faculty of willing being from what is good or what is not good, and his faculty of thinking from what is true or what is not true; hence man has lives, which are one life when his thinking is from his willing, that is, when truth which is of faith is from good which is of love.

THE CORRESPONDENCE OF ALL MAN'S ORGANS AND MEMBERS, BOTH INTERIOR AND EXTERIOR, WITH THE GREATEST MAN, WHICH IS HEAVEN.

3624. It is now permitted to relate and describe wonderful things which, so far as I know, have not as yet been known to any one, nor even entered into the mind of any one — namely, that the universal heaven is so formed as to correspond to the Lord, to His Divine Human; and that man is so formed as to correspond to heaven in regard to each and every thing in him, and through heaven to the Lord. This is a great mystery which is now to be revealed,

and which shall be treated of here and at the close of the subsequent chapters.

3625. It is from this ground that it has been occasionally said above, in speaking of heaven and angelic societies, that they belong to some province of the body, as to that of the head, or that of the breast, or of the abdomen, or of some member or organ therein; and this because of the correspondence here spoken of.

3626. That there is such a correspondence is most perfectly known in the other life, not only to angels, but also to spirits, and even to the wicked. Angels know from it the most hidden things in man, and the most hidden things in the world, and in its universal nature, as has very often been made manifest to me from this, that when I spoke of any part of man, they not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is ever capable of exploring or even understanding, and this in their order and in their series, from intuition into the heavenly order which they followed, to which the order of that part corresponded. Thus, because they are in first principles, they thence know the things which are from them.

3627. It is a general rule that nothing can exist and subsist from itself, but from another thing, that is, through another, and that nothing can be kept in form except from another, that is, through another, as is evident from each and everything in nature. That the human body from without is kept in form by the atmospheres, is known, and unless it were also kept in form from within by some acting or living force, it would fall to pieces in a moment; every thing unconnected with what is prior to itself, and through things prior with the First, instantly perishes. That the Greatest Man, or influx therefrom, is that prior by which man as to each and every thing in him is connected with the First, that is, with the Lord, will be manifest from what follows.

3628. On this subject I have been instructed by much experience, and indeed that not only the things pertaining to the human mind, namely, to its thought and affection, correspond to things spiritual and celestial, which are of heaven from the Lord, but also the whole man in general, and in particular whatever is in man, insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond; also that man exists and continually subsists therefrom; and further, that unless there were such a correspondence of man with heaven, and through heaven with the Lord, thus with what is prior to himself, and by what is prior with the First, he would not subsist even a moment, but would dissolve into nothing. There are always two forces which, as was said above, keep 2
everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form; thus it is with man as to every part of him, even the most minute. That the atmospheres are what from without keep the whole body in connection, by their continual pressure or incumbence and the acting force therefrom, is known; and also that the aerial atmosphere by its inflow keeps the lungs in their connection and form, and likewise its organ, which is the ear, with its forms constructed therein according to the modifications thereof. It is also known that the ethereal atmosphere in like manner maintains the interior connections; for this atmosphere flows in freely through all the pores, and keeps the interior viscera of the whole body inseparable in their forms, by nearly the same pressure or incumbence, and the acting force therefrom; also that the same atmosphere keeps in connection and form its organ, which is the eye, with its forms therein constructed to the modifications thereof. Unless there were internal forces correspondent to these, which should react against the external forces, and thus keep the intermediate forms in connection and equilibrium,

3 they would not subsist a moment. From this it is manifest that there must needs be two forces, in order that anything may exist and subsist. The forces which flow in and act from within, are from heaven and through heaven from the Lord, and in themselves have life. This is very clearly manifest from the organ of hearing: unless there were interior modifications, which are of life, and to which corresponded exterior modifications which are of the air, hearing would not exist. The same also is evident from the organ of sight: unless there were interior light which is of life, and to which corresponded exterior light which is of the sun, it would be impossible for vision to exist. The case is the same with all the other organs and members in the human body: there are forces acting from without, which are natural, and in themselves not living, and there are forces acting from within, in themselves living, which keep every organ in its connection, and cause it to live, and this according to the form, such as is given them for use.

3629. That the case is thus, few can believe, because men do not know what is spiritual and what is natural, and still less how these are distinguished from each other, also what correspondence is, and what influx, and that the spiritual, when it flows into the organic forms of the body, presents living operations such as appear; and that without such influx and correspondence, not even the most minute particle of the body can have life and be moved. As to these things I have been informed by living experience, that not only heaven in general flows in, but also societies in particular; likewise what the societies are and of what quality, which flow into this and that organ of the body, and into this and that member; and further, that there is not one society only, which flows into each organ or member, but many, and that in each society also there are many; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength are from the unanimous multitude of many, who

act as one in a heavenly form; hence results a more perfect and stronger endeavor into particulars according to numbers.

3630. From this it may be evident that the viscera and members, or organs of motion and sensation, correspond one and all to societies in heaven, thus to so many distinct heavens, as it were; and that from those societies, that is, through them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and present thus the effects which are apparent to man. These effects, however, do not appear to man otherwise than as natural, thus altogether under another form and under another appearance, so that they cannot be known to be from heaven.

3631. It was also once shown me to the life, what societies they are, and of what quality, and how they flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and what communication there is between them. In order that this might be presented to the life, it was allowed them to present the appearance of a face in various methods by influx. In like manner it was shown what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given to speak with them, and thus to be fully instructed. In this way it was made evident that all who come into heaven are organs or members of the Greatest Man; and also that heaven is never shut, but the greater its numbers, the stronger is the endeavor, the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immense, so immense as to exceed all belief; the inhabitants of this earth are very few in comparison, and almost as a pool of water compared with the ocean.

3632. Divine order, and the heavenly order therefrom, is not terminated but in man, in what is of his body, namely, in his gestures, actions, looks, speech, external sensations, and their enjoyments. These are the extremes of order,

and the extremes of influx, which are then terminated; but the interior things which flow in, are not such as appear in externals, but have altogether a different appearance, different countenance, different sensation, and different pleasure. Correspondences teach of what sort they are, and also representations, which have been described. That there is such difference, may be evident from actions which flow from the will, and from speech which flows from the thought; the actions of the body are not such in the will, nor are the expressions of speech such in the thought. Hence also it is manifest that natural acts flow from spiritual, for what is of the will and of the thought is spiritual; and that these spiritual are effigied in those natural acts correspondently, but still differently.

3633. All spirits and angels appear to themselves as men; of such a face and such a body, with organs and members; and this for the reason that their inmost conspires to such a form; as the primitive of man, which is from the soul of the parent, makes effort to the formation of the whole man, in the ovum and the womb, although this primitive is not in the form of the body, but in another most perfect form, known to the Lord alone; and inasmuch as the inmost with every one in like manner conspires and makes effort to such a form, therefore they all appear there as men. Moreover, the universal heaven is such that every one is as it were the centre of all, for he is the centre of influxes through the heavenly form from all, and hence an image of heaven results in every one, and makes him like unto itself, thus a man; for such as the general is, such is a part of the general, inasmuch as the parts must be like their general, that they may be of it.

3634. Man who is in correspondence, that is, who is in love to the Lord and in charity toward the neighbor, and thence in faith, is as to his spirit in heaven, and as to his body in the world; and because he thus acts as one with the angels, he is also an image of heaven; and since there

is an influx of all, or a general influx into the particulars or parts, as was said, he is also a little heaven under a human form; for man has from good and truth that he is man, and is distinguished from brute animals.

3635. There are in the human body two things which are the fountains of all its motion, and also of all external or mere bodily action and sensation, namely, the heart and the lungs. These two correspond in such a manner to the Greatest Man or heaven of the Lord, that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the kingdom of the Lord is celestial and spiritual. The celestial kingdom consists of those who are in love to the Lord, the spiritual kingdom of those who are in charity toward the neighbor (n. 2088, 2669, 2715, 2718, 3235, 3246). The heart and its kingdom in man corresponds to the celestial angels, the lungs and their kingdom correspond to the spiritual. They also flow into the things which are of the heart and lungs, so that these things exist and subsist by influx therefrom. But the correspondence of the heart and lungs with the Greatest Man will, by the Divine mercy of the Lord, be treated of particularly.

3636. This is a most universal truth, that the Lord is the Sun of heaven, and that from this Sun is all light in the other life; and that to angels and spirits, or those who are in the other life, nothing at all of the light of the world appears; and also that the light of the world, which is from its sun, is only darkness to angels. From the Sun of heaven, or from the Lord, there is not only light, but also heat; but it is spiritual light and spiritual heat. The light to their eyes appears as light, but it has in it intelligence and wisdom, because it is therefrom; and the heat to their senses is perceived as heat, but there is in it love, because it is therefrom. For this reason love is also called spiritual heat, and likewise constitutes the heat of man's life, and intelligence is called spiritual light, and likewise constitutes the light of man's life. From this universal correspondence

the rest are derived; for each and every thing has relation to good which is of love, and to truth which is of intelligence.

3637. The Greatest Man in respect to man is the universal heaven of the Lord, but the Greatest Man in the supreme sense is the Lord alone, for heaven is from Him, and all things therein correspond to Him. Since the human race, by the life of evil and the persuasions of falsity therefrom, became altogether perverted, and since the inferior things with man then began to have rule over the superior, or the natural over the spiritual, so that Jehovah, or the Lord, could no longer flow in through the Greatest Man, that is, heaven, and reduce them into order, there was thence a necessity for the coming of the Lord into the world, that thereby He might put on the human, and make it Divine, and by it restore order, so that the universal heaven might refer itself to Him as the only Man, and might correspond to Him alone, those who were in evil and thence in falsity being rejected beneath the feet, thus out of the Greatest Man. Hence they who are in the heavens are said to be in the Lord, even in His body; for the Lord is the all of heaven in Whom all and each are assigned their provinces and offices.

3638. From this it is that in the other life all societies, how many soever they are, keep their situation constant in respect to the Lord, Who appears like a sun to the universal heaven; and what is wonderful, and can scarce be credited by any one, because not apprehended, is, that societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about — as for instance, the societies which appear on the right, are continually at his right, and those which appear on the left are continually at his left, however he changes his position as to face and body. This also it has been given me frequently to observe in turning the body. Thus it is manifest that the form of heaven is such as to

have constant reference to the Greatest Man in respect to the Lord; and that all the angels are not only with the Lord, but in the Lord; or what is the same, that the Lord is with them, and in them; otherwise this condition could not exist.

3639. Hence all situations in heaven are determined with respect to the human body, according to their points of direction from it, that is, at the right, at the left, forward, and backward, in whatever position, as also according to planes, as in the plane of the head, and of its parts, as of the forehead, the temples, the eyes, and the ears; in the plane of the body, the plane of the shoulders, of the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, at every degree of obliquity; at the back also, from the hinder part of the head downward. It is known from the very situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more is known from their genius and disposition as to affections.

3640. The hells, which are very numerous, have also a constant situation, so that from their situation alone it may be known what they are, and of what quality. With their situation the case is similar; all the hells beneath man are in planes in every direction under the soles of the feet. Some spirits from them appear also above the head, and here and there in other directions; but it is not that they have their situation there, for it is a persuasive fantasy which illudes and deceives as to their situation.

3641. All, both they who are in heaven and they who are in hell, appear erect, with the head upward and the feet downward; when nevertheless in themselves, and according to angelic vision, they are in different position. That is to say, they who are in heaven are with the head toward the Lord, Who is the Sun there, and thus the common centre, from Whom is all position and situation; whereas the in-

fernals, in the sight of angels, are with the head downward and the feet upward, thus in a position opposite, and also oblique; for to the infernals, that is beneath which to the celestials is above, and that is above which to the celestials is beneath. From this it is in some degree manifest how heaven may, as it were, make one with hell, or how they may together present a one in situation and position.

3642. One morning I was in company with angelic spirits, who acted in unity of thought and speech, according to custom. This penetrated also toward hell, into which it was continued, insomuch that they appeared as it were to act as one with the infernals; but the reason was, that the good and truth with the angels was changed by a strange overturn into evil and falsity with the infernals, and this by degrees as it flowed down, where hell acted as one by persuasions of falsity and by lusts of evil. The hells, notwithstanding they are out of the Greatest Man, are nevertheless in this manner reduced as it were into one, and thereby kept in order, according to which are their consociations; thus the Lord from His Divine rules also the hells.

3643. It was observed that they who are in the heavens are in a serene aura of light, as the light of morning and of noon, even verging to evening; and in like manner that they are in heat, as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. It was observed that between these in general there is an equilibrium; also, that in proportion as the angels are in love, charity, and faith therefrom, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred, and thus in falsity, in the same proportion they are in darkness and in cold. Light in the other life, as was said above, has in it intelligence; heat has in it love, darkness insanity, and cold hatred.

3644. All men, in the whole world, have a situation either in the Greatest Man, that is, in heaven, or out of

that Man in hell, as to their souls, or, what is the same, as to the spirit which is to live after the body's decease. Man does not know this during his life in the world, but still he is there, and is thereby ruled. All are in heaven according to the good of love and the truth of faith therefrom, and in hell according to the evil of hatred and the falsity therefrom.

3645. The universal kingdom of the Lord is a kingdom of ends and uses. It has been given me manifestly to perceive that Divine sphere, namely, of ends and uses, and certain things at the same time which are inexpressible. Each and every thing flows forth from that sphere, and is ruled by it. So far as the affections, thoughts, and actions have in them an end of doing good from the heart, so far man, spirit, or angel is in the Greatest Man, that is, in heaven; but so far as man or spirit has an end of doing evil from the heart, so far he is out of the Greatest Man, that is, in hell.

3646. With brute animals the case is similar to what it is with men as to influxes and correspondences, namely, that with them there is influx from the spiritual world, and afflux from the natural world, by which they are kept in form and order, and live; but the operation itself exhibits itself differently according to the forms of their souls and thence of their bodies. The case is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and nevertheless acts diversely in different forms, producing beautiful colors in some, and colors not beautiful in others. So when spiritual light flows into the souls of brutes, it is received altogether differently, and thus actuates them differently from what it does when it flows into the souls of men. For the latter are in a su- 2
perior degree, and in a more perfect state, and are such that they can look upward, thus to heaven and to the Lord, wherefore the Lord can adjoin them to Himself, and give them eternal life; but the souls of brutes are such that they

cannot do otherwise than look downward, thus to earthly things alone, and so can be adjoined solely to such things; wherefore also they perish with the body. The ends are what show the quality of the life which man has, and the quality of the life which beasts have. Man may have spiritual and heavenly ends; he may see them, acknowledge them, believe them, and be affected with them; whereas beasts can have no other than natural ends. Thus man may be in the Divine sphere of ends and uses, which is in heaven and which constitutes heaven, but beasts cannot be in any other sphere than that of earthly ends and uses. Ends are nothing but loves, for what is loved is regarded
3 as an end. That very many men do not know how to distinguish between their life and the life of beasts, is because they in like manner are in external things, and at heart are solely concerned about earthly, bodily, and worldly objects, and such persons believe themselves also to be like the beasts in respect to life, and think that after death they shall be dissipated like them; for as to what spiritual and celestial things are they do not know, because they do not care. Hence comes the insanity of our age, that men compare themselves to brute beasts and do not see the internal distinction; but he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act, sees altogether differently, and likewise how far he is above brute animals. But the life of brute animals, by the Divine mercy of the Lord, will be treated of separately.

3647. How these things are, was also shown: it was given me to see and perceive certain ones as they entered into the other life, who in the life of the body regarded only earthly things and had nothing else for an end, nor were they initiated by any knowledges into good and truth. Their employment had been that of sailors and peasants. They appeared, as was also perceived, to have so little life that I thought it impossible for them to receive eternal life like other spirits, being like machines, little animated; but the

angels had tender care for them, and through the faculty which they possessed as men, insinuated into them the life of good and truth, whereby they were more and more led on from a life like that of animals to human life.

3648. There is an influx from the Lord through heaven also into the subjects of the vegetable kingdom, as into trees of every kind, and into their fructifications, and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they never would vegetate and grow in so wonderful a manner and succession; but the forms therein are such that they do not receive anything of life. It is from this influx that they have in them an image of the eternal and infinite, as is manifest from this, that they are in the continual endeavor to propagate their kind and their species, and thus to live as it were forever, and also to fill the universe; this effort is in every seed. But man attributes all these things, which are so wonderful, to mere nature, nor believes in any influx from the spiritual world, because in heart he denies it; although he might know that nothing can subsist except by that it exists; that is, that subsistence is perpetual existence, or what is the same, production is continual creation. That hence universal nature is a theatre representative of the Lord's kingdom, may be seen above (n. 3483). But on this subject also, and on the correspondence of the vegetable kingdom with the Greatest Man, by the Divine mercy of the Lord, something shall be said elsewhere.

3649. The subject of the Greatest Man and correspondence therewith will be continued at the close of the subsequent chapters.

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